The
Missionary Intelligencer.

VOLUME XXX. FEBRUARY, 1917. NUMBER 2.

Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O

The Program for the New Year.

The Committee on Resolutions of the Foreign Society at the National Convention, Des Moines, October 11, recommended the following program for the current missionary year, which was unanimously and enthusiastically adopted:

1. That we bend all our energies to the sacred task of raising $600,000 for Foreign Missions.

2. That we challenge our Endeavor Societies to the giving of $15,000.

3. That individual givers be urged to contribute not less than $100,000.

4. That the Sunday-schools be requested to give $125,000 as a Children's Day offering.

5. That the churches as churches undertake to raise $200,000.

6. That as an incident and not a climax to our financial program we liquidate the $29,000 indebtedness, that we may have a clear course before us.

7. That we add fifty new Living-link churches to the large number already enlisted.

8. That we send fifteen new missionaries to the field before the year closes.

9. That we make an effort to place the **Missionary Intelligencer** in every home of our fellowship.

10. That we recommend that one or more mission study classes be organized in every congregation.

11. That there be constant daily prayer by all the people everywhere that these plans may be executed.

This is one of the largest and most inspiring and constructive programs ever before presented to our brotherhood.

Introduction.

Formerly the "March Offering Manual" has been issued separately from "The Missionary Intelligencer." This year we have combined the two in the interest of economy. We believe, if the pastors and leaders use this issue in all the ways which are available, that this method of publication will be quite as effective as the old.

This issue contains a large amount of fresh, inspiring material for use in connection with the March offering or any Foreign missionary plan. We feel that no minister or leader can afford to miss the fund of educational and inspirational material here made available. Missionary addresses will come naturally after reading this issue through. Study this "Intelligencer" clear through, and then keep it on file for future reference.

Editorial Notes.

Five thousand churches should be listed in the contributing column for Foreign Missions this year.

Elizabeth Ware, an old-time subscriber, writes: "I cannot do without The Missionary Intelligencer." This is the spirit of many letters we are receiving.

United let us work for the greatest Foreign missionary offering in the history of our work. The first Sunday in March can be made an epoch-making date.

Our Congo Mission occupies a strategic place in the line of mission stations across Africa which are throwing up the barrier of Christianity against the hordes of Mohammedans who are moving down from the Soudan and all North Africa.

The first Sunday in March should be a high day in each of our churches. No matter what the method of raising the missionary offering is, a great Foreign Day should be an annual event. The inspirational and educational value of such a season is very large.

If you are a candle in the service of the Lord and you wish to spread the light, would you choose to hold your candle continually in a street where there are arc lights, or would you seek the darkest place in which to hold your little flame, in order that its light might count for the most?

There are three outstanding ideals we should emphasize in the March Offering for Foreign Missions this year: **Information,** that the people may be intelligent about the work; **Inspiration,** that the people may be enthused for the work; and **Realization,** that the people may be enlisted to largely give for the work.

The reaching of $600,000 for the work of the Foreign Society this year would send a thrill of joy to the most remote missionary and native Christian, and would give the work an impetus of tremendous value. From China, India, Africa, Japan, Philippines, Cuba, and Tibet would ascend songs of praise and thanksgiving to God.

The Foreign Society has a million-dollar task and only half a million dollar income to accomplish it with. No society in America has greater opportunities or obligations. The work has outstripped the income twice over, and to keep up with the momentum of our obligations at all, we should be giving twice as much for Foreign Missions.

On another page is set forth the plan for the "day's wage" for Foreign Missions. These individual offerings are to be in addition to the regular contributions as a thank-offering to the noble work of Foreign Missions. Who cannot give one day's wage out of the whole year's income as an additional gift of self-denial and thanks to Christ? If

50,000 of our people would do this, the results would be wonderful and the work would leap forward in every field.

One is staggered at the intellectual need of India. If we should empty of population the North American continent except Canada, and replace these people with the men of India, those who could read would only fill up Mexico. If the same process were repeated and the women of India made to take the place of this vast population, those who could read among them would only fill the city of Philadelphia.

The Society was obliged to cut the legitimate askings of the missionaries from all fields just $50,000 to insure our expenditures for 1917 coming within the possible income. The March Offering should make it possible to grant all these requests. Every one of these items is reasonable and the need for them is most urgent. Why not make the hearts of the workers happy by giving them for once what they so modestly ask for their work?

In this hour, in which there is more human suffering and sacrifice than the world has ever before seen, how can we deny the call of the missionaries that we do something really heroic for their work? Can our hearts be closed to the tragic need, the boundless opportunity? What will Jesus think of us when other nations are giving up their life's blood for governmental ideals, if we deny not ourselves that the heathen world may have life?

We need in these days a sacrificial spirit for Christ parallel to the sacrifice of thousands for their fatherlands. A British colonel, who recently lay dying, wrote: "I am but one of thousands of British who die that England might live." This could be written of hundreds of thousands in each land engaged in the great war. When something of this spirit of sacrifice for world-redemption takes hold of the Christians of America, God only can measure the results.

A great world statesman of America who has recently visited practically all the warring countries of Europe in the interest of Christianity, makes the statement that the most striking thing is that the nations have apparently settled themselves down to conflict until war is their normal function. Every avenue and resource of life is dedicated to the conduct of the war. If in a different sense, but with the same emphasis, world conquest was made the normal function of the church, what could we not do for Christ?

We have been proud of our plea, now let us **honor** it. We have said the church must be united, that the world may be evangelized. Now let us demonstrate our loyalty by doing as much as any other religious body to bring this evangelization. The heart of our plea is world-gospelization. Let us practice it to the core. On that day, when the Disciples of Christ really deny themselves for the great Christ program of world-missions, on that day will other people listen the more intently to our plea for Christian unity.

Perhaps the greatest waste of missionary money is in the unrealized gifts that lie dormant in the posession of thousands of men and women who have not been fully aroused to the foreign missionary task. There may be half a dozen of these in your congregation who could give largely for Foreign Missions if the fire touched their hearts. Will you not be the Lord's agent to arouse them? They would give if they only knew and understood. The enlistment of one of these people is as rare and Christlike an accomplishment as anything a minister of the gospel could do.

How our hearts thrill when we read an article like that of Brother McLean's on what has happened in the last thirty-five years of our history. How significant it is that the life of this good and great man has paralleled this advance. For thirty-five years he has served the Foreign Society with wonderful devotion. Taking the leadership when the Society had no missionaries in non-Christian lands and practically no money in the treasury, he has seen the receipts go to beyond half a million and the missionary force climb from nothing to 187. And all these years, as the work of the Society has grown, he has grown too. Now, after these many years, his resourcefulness, his knowledge, his Christian life, his love are greater and richer than ever before. How multitudes all over the world will rejoice that he has been spared not alone for this thirty-five years of noble service, but that he is yet in the prime of strength for a still richer service!

Hold on to the Foreign Missionary Day

1. There is power and inspiration in a large company doing the same thing at the same time. More than half of the interest and enthusiasm of a presidential election would be gone if one State voted at one time and another State at another time. The whole nation celebrating the Declaration of Independence on the same day adds mightily to its significance. And so all the missionary churches joining hands on the specific day adds immensely to the interest, enthusiasm, and effectiveness.

2. It is a day of education and inspiration. New converts must be taught, older members need to be strengthened. Foreign Missions can be made to stand out the first Sunday in March like a tower. Thousands expect it. They have been trained to give on that day. They are disappointed without it. This is a day to make new vows and new covenants for the conversion of the world. It is a day for young men and young women to consecrate themselves to the fields beyond the seas. Most of our interest in Foreign Missions gathers about the first Sunday in March.

3. It enables the Foreign Society to serve the churches in a better way. Leaflets, tracts, booklets, envelopes, diagrams, posters, pastoral letters, and other helps can be better provided at a definite time and used more wisely than if scattered throughout the year. These helps have come to be invaluable. The preparation, the printing, and the proper distribution of these supplies is a big task. Time and money and labor and nerve-racking anxiety are saved by all churches acting in concert. The voice of our papers speak out at the March Offering season and their influence for good is largely lost if the churches do not act when the atmosphere is surcharged with missionary information and leading.

4 This definite day has been dedicated in our churches to the consideration of this definite task. It has been agreed in the brotherhood that the first Sunday in March will be devoted to this special interest. The task is largely helped by fixing a definite time for its accomplishment. A **definite** appeal on a **definite** day assures **definite** results. Faith is made more daring. It is a time for united, joyous action. The spiritual tides run high on this day. The brotherhood is in a spirit of prayer and expectancy. The fraternity of the churches in a large enterprise is a mighty asset.

5. The long history of the March Offering makes it very greatly useful. The day is well understood. It has helped tremendously to bring our present work to its large dimensions. No one event is better known among our people. On that day the churches have focused the missionary interest of the year on the world-field. A whole generation and more has grown up under its world-embracing influence. Thousands received their first missionary impulse on that day. A good habit has been formed. It is difficult to break a habit of nearly forty years' standing. The missionaries and their children look to that day with live interest. The native workers on the field and all the churches cast their eyes toward the American brotherhood at the March Offering season. They are in prayer and expectancy at that time. In many ways a wholesome, beautiful sentiment now clusters around the first Sunday in March.

6. The observance of the first Sunday in March helps very greatly the new budget plan. Many churches that have adopted this plan testify to the helpfulness in observing the first Sunday in March for Foreign Missions. It helps to win many to the whole Budget. No church has yet enlisted all of its members in

this plan. Many things make it impracticable for all the members to give every Sunday. The tide of interest that sweeps out to the regions beyond helps to lift every interest at home. A nation at war on a foreign foe is more apt to be united and to conserve all of its home interests. The churches that unite to conquer the heathen world for our Lord will be churches that will help all the interests in America. A big task is the crying need of every congregation.

It would be a backward step to ignore or neglect the March Offering.

How We Can Reach $600,000 for Foreign Missions This Year.

The Conviction of Three Laymen.

I would suggest that our churches can reach the $600,000 for Foreign Missions this year only through enlightenment as to the need of the whole field. This comes mainly through direct touch with our missionaries who have been doing this work. Our churches should reach out to these missionaries, especially those who are at home at the present time, for information and instruction. If this is done, and if the Every-Member Canvass is prosecuted by sane methods, I believe that the $600,000 will be easily secured.—Hill M. Bell, Des Moines.

With reference to how our churches can reach $600,000 for Foreign Missions this year, I cannot say that I have any plan more definite to suggest than the following:

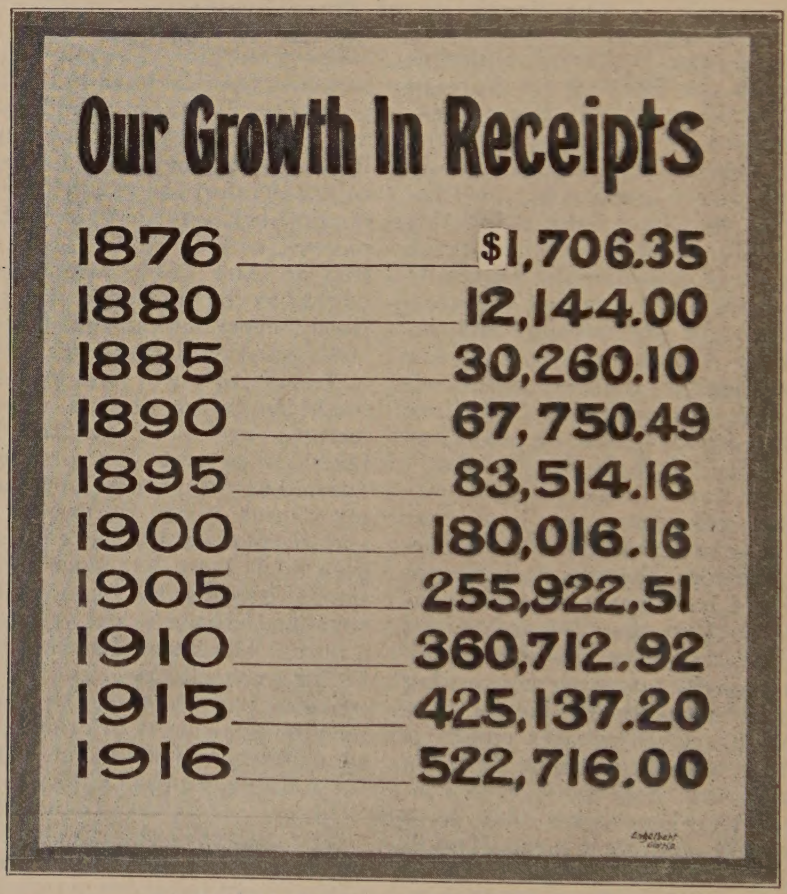
It is rarely ever possible to interest men in anything concerning which they practically have no information. With greater emphasis is it true that you cannot get men to contribute their money to problems concerning which they have no interest, and so it naturally follows that in order to secure reasonable contributions from our laymen in order to carry on missionary work, they should have some very definite knowledge with reference to such a program. Our laymen, especially those who are able to contribute large amounts, are men who are at the head of large industries. Their time and strength is so absorbed that they have but little opportunity of reading, and so they are not at all likely to obtain such information from books and periodicals. If informed at all, they must obtain such information from their pastors, and it would seem to me that at least three sermons a year ought to be preached from practically every pulpit throughout the land on the subject of missions, and some of such sermons at least ought to be at periods when collections are not expected to be taken, and were I a preacher, in order that the prominent laymen of my church might be present when such sermons are preached, I should give such laymen a special invitation, either over the phone or in personal conference, or by writing them a note. The latter, I believe, would be the most effective, and so, in my opinion, with reference to our laymen being properly informed, the responsibility lies with our pastors.—R. A. Long, Kansas City.

The churches can reach $600,000 for Foreign Missions this year if the laymen will help.

Sermons are good, but not the only good. Conventions and gatherings are excellent, but don't stop there. Our laymen must read missionary books and magazines. Some of them do, but most of them do not. If books and magazines are too

heavy for certain men, give them tracts and leaflets. As these are sometimes cast aside unread, charts, maps, and banners may be used to advantage.

Knowledge is the prime requisite. Without it all wheels come to a standstill. I am convinced that the best thing that could happen to any church would be the organization of its manhood to become informed in the missionary enterprise. The preachers and church leaders must give the men of their congregations a vision of the world field, and help them acquire a knowledge that will fill them and thrill them, and will bubble over wherever they go. Laymen can make the Every-Member Canvass, but they can do very much more than that. They can develop an informed church membership. Give our laymen a chance to know the world field, its extent and needs, and they will back up the Foreign Society and every other good work. —E. E. Elliott, St. Louis.



A PICTURE OF HEATHENISM.

"Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper, and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children—it is the heathen world, the people seen in vision by the prophet, who sit in the region and shadow of death, to whom no light has come, sitting there still, through the long, long night, waiting and watching for the morning."—Bishop Foster.

Some Gains in Thirty-Five Years.*

A. McLean.

1. Thirty-five years ago the Foreign Society had six missionaries, and all of them were at work in Europe. Of the six, W. T. Moore is the only one alive. At that time the Disciples of Christ did not have a single worker, either missionary or native helper, in any of the great non-Christian fields. What missionary work we were doing was done in the United States, Canada, Jamaica, and Europe. Something had been begun in Jerusalem and in Liberia years before; both places were deserted and forgotten. Now we have missionaries in China, India, Japan, Africa, Cuba, Tibet, Mexico, Porto Rico, Argentina, and Alaska, in addition to what is being done in the United States, Canada, and Jamaica. The Foreign Society alone has 187 missionaries and 803 native helpers —pastors, evangelists, teachers, colporteurs, nurses, and Bible women.

2. Thirty-five years ago we had no missionary literature. Our magazines, that are now so essential to the prosecution of the work, came into existence later. Our missionary books, now sufficient to form a respectable library, were all written since that time. The Annual Reports and a few leaflets were the only publications thirty-five years ago. Now we have The Tidings, The Intelligencer, The Home Missionary, Business in Christianity, and The Philanthropist. The Annual Reports are bulky documents and are packed full of inspiring information. The Year-Book is indispensable to the churches and ministers.

3. Thirty-five years ago there were few thinking about missions and fewer still praying for missions. There were some, but not many. The number of churches giving for Foreign Missions was 524. Pastors and elders felt and said that they had all they could do to provide for themselves. Now there is a great host thinking about and praying for missions. No day dawns or dies that they do not ask God's richest blessings upon the work and the workers. The past year 3,376 churches as churches gave $153,-530.20 for Foreign Missions.

4. Thirty-five years ago the receipts of the American Christian Missionary Society amounted to less than $7,000; the receipts of the Christian Woman's Board of Missions to less than $8,000; the receipts of the Foreign Society to a little more than $13,000. The Board of Church Extension, the National Benevolent Association, the Board of Ministerial Relief, the Temperance Board, the Council on Christian Union, and the Board of Education were born within the period under consideration. Last year the American Christian Missionary Society received $230,875.62; the Christian Woman's Board of Missions, $439,840.82; the Foreign Christian Missionary Society, $522,716.97; the National Benevolent Association, $202,385.94; the Board of Church Extension, $196,973.83; the Board of Ministerial Relief, $50,127.49; the Board of Education, $208,438.18. The Men and Millions Movement is seeking to raise in five years six millions over and above what will be secured through the regular channels, and reports four millions pledged.

5. Thirty-five years ago there was only one church among us giving as much as $100 a year for Foreign Missions. That was the church in Wabash, Indiana, the church to which Mr. and Mrs. A. M. Atkinson belonged. Last year 301 churches gave $100 each or more; 138 churches with their Sunday-schools

*President McLean will soon have completed thirty-five years of service with the Foreign Soci ty. During that time great changes have taken place.

gave $600 each or more; 11 gave $1,000 or more; two gave more than $2,000 each.

6. Thirty-five years ago Children's Day was one year old. The year previous, 501 Sunday-schools gave $750. Last year Children's Day yielded $99,530.04. Four thousand one hundred and seventy-one schools were represented in the offering of the year. At the request of Dr. F. E. Clark, the Endeavorers began to give for Foreign Missions in the year 1892. So far as can be ascertained, the Endeavorers as Endeavorers have given $186,000.

7. Thirty-five years ago the Foreign Society owned no property on any of the non-Christian fields—no church building, no home, no hospital, no school, no orphanage, no press. Now it owns 167 church buildings, worth $117,830.55; 60 missionary homes, worth $13,235.25; 25 hospitals and dispensaries, worth $63,279.01; 4 orphanages, worth $8,720; 47 school buildings, worth $134,671.66. The Society owns 4 printing presses, and these publish about 8,000,000 pages of Christian literature annually. The presses are worth $8,000.

8. Thirty-five years ago there was no missionary passion and little missionary interest in our institutions of learning. There was no Chair of Missions, no Mission Study Class, and no Missionary Volunteers. One college president was asked to give a course of lectures on missions to the students. He replied that there was no one in the school who knew enough about missions to give more than one lecture on the subject. Now in all our schools missions are taught as part of the course. In several there is one man giving all or most of his time to the subject. In every school among us there is a Band of Volunteers. The College of Missions, established by the Christian Woman's Board of Missions, crowns and completes the scheme of missionary education among us.

Many of the best results cannot be tabulated. The changed atmosphere in the churches and in the homes of our people; the fuller knowledge of the program of our Lord; the assistance given to the cause of Christian unity; the effect on the non-Christian peoples who have not accepted Christ as their Saviour, but who have been profoundly influenced in thought and life and attitude by what they have seen and heard—these things and many others are as real as any that can be catalogued. Besides what has been said or hinted at, there is the greater honor done to the Blessed and Only Potentate, the King of kings, and Lord of lords, in the obedience given to his parting charge.

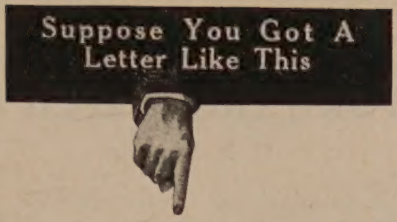
Contributions of the Disciples of Christ, 1916.

For Ourselves.

Current Expense and Buildings—$10,000,000.

For All Others in the United States.	For those Outside the United States.
Home and State missions, benevolences, church extension, ministerial relief, Educational Board—$1,391,000.	Foreign Missions, Foreign Christian Missionary Society, and Christian Woman's Board of Missions—$725,000.

The great problem is to make the two short lines meet and realize the ideal, "As much for others as for ourselves."



India Mission Disciples of Christ.

Damoh, C. P., November 22, 1916.

Dear Brother McLean:—Reinforcements for our India Mission are absolutely necessary if we are to heed God's call in the emergency which now faces us. Here is what the people are saying in the Mungeli District: Give us preachers and teachers, we are ready to be made Christians." A more significant call never faced the church. If comprehended by the churches at home, it alone would bring the income of the Foreign Society up to the $600,000 asked for. This call is of God. His spirit lifts a voice in India's depressed classes who have no chance in life. There are 200,000 of them in the immediate vicinity of Mungeli and Bilaspur. Our hands are tied until we have sufficient workers to care for these who are so ignorant of Christian living.

Included in these people is a sect of the low caste who to the north of us in another mission gave 40,000 converts to Christianity last year. These people are under the intolerable weight of India's caste system, and when they come to Christianity they will come by groups and villages that they may more easily break the terrible bonds of caste and be a protection to each other in the inevitable persecution which will follow.

We have now 1,200 converts scattered through the villages near Mungeli and Bilaspur. We are caring for these, but these new people will doubtless act in a body. We MUST have a sufficient force of workers to deal with whole villages. We must make haste. Send the workers!

If we do not hurry the opportunity may pass, or if the move develops quickly our work may face a great crisis through an influx of illiterate and ignorant converts, with no one to guide them. In the face of such a wonderful opportunity surely the great brotherhood will respond.

In behalf of His kingdom in India,

W. B. Alexander.

How to Take the March Offering.

C. R. Hudson

Taking the offering is to missions what the harvest time is to farming. It is the goal toward which they have been working in the past.

A glorious harvest must be preceded by the careful preparation of the soil, by the sowing of well-chosen seed, by the cultivation of the growing crop; then, when the harvest time comes, by laying aside everything else and calling out all the forces, and never resting until the golden grain is safely stored in the missionary elevators in Cincinnati.

Sometimes it is a good way to find out how to do a thing by first deciding how not to do it.

First—Don't put off preparation for the offering until the appointed day comes, but take the literature and the envelopes sent out by the society; write the name of each member of the family on a small envelope, then enclose all in a larger envelope and send to the homes in the church by helpers ten days or two weeks before the appointed day.

Second—Don't forget the children. They will appreciate seeing their names written by some one else and to know that they can have fellowship with the father and mother in this great work. Begin early to train for missions. The race horse man takes his colts onto the track as soon as they can walk. So, if you would win the race in missions, begin with the children.

Third—Don't neglect the scattered disciples. In the community of every organized church there are a number of Christians who will not identify themselves with the local congregation. They will not move their membership from the old home church. They expect to be buried there. As a result the spirit dies before the body. A good way to save them spiritually is to enlist them in the missionary work. In a religious census taken in Frankfort last spring we found over two hundred disciples not identified with our church. We added their names to the missionary list and the committee preparing for the offering sent them literature and envelopes. I announced from the pulpit that such had been done, believing that they would want to have fellowship in this great work. As missions is not the work of the local congregation, but of the united brotherhood, I was pleased with the liberal offering from many of them, and am satisfied that it is a splendid method for saving scattered disciples as well as saving the heathen.

Fourth—Don't apologize that you are going to take an offering for missions, but announce with great delight the day of the offering and speak of it as one of the high days of the churches' calendar.

Fifth—When the great day arrives and the worship is over and the sermon is preached, don't extend the invitation and sing a hymn, but without music and without singing let the regular trained force of deacons take the offerings. On their return to the altar, with the congregation in the attitude of worship, thank God for the measure of the spirit of Christ that is in the hearts of the people for the splendid offering that has been made and pray God's blessing to rest upon it as it goes forth upon its splendid mission of helping to save the world.

How to Make the Every-Member Canvass.

PREPARING THE CHURCH.

R. H. Crossfield.

With adequate preparation and with plans formulated reasonably well executed, the Every-Member Canvass is always a success. The results—"some thirty, some sixty, and some an hundredfold"—are invariably in the ratio of the preparation and execution.

I assume that the preacher is anxious for his people to develop the grace of giving, and that he earnestly desires each member to give regularly and generously to the local cause and to the world field as represented by our missionary, benevolent, and educational boards. Furthermore, I take it for granted that he has appointed a missionary committee to coöperate with him in the development of this purpose.

After a conference of the minister and missionary committee, the officers of the church and a group of choice members should be called together and the whole plan laid before them. A report of the local situation, showing the number of members giving to current expenses and to outside enterprises, will usually excite surprise and stimulate thought, and the report of the results of the Every-Member Canvass in churches where it has been tried will prove the feasibility of the plan.

After this group of leaders has expressed its hearty approval and recommended the canvass to the congregation, the minister presents the movement to the church and receives its endorsement.

Ample time will be required for preparation, at least four weeks. It should be distinctly understood that the canvass will only partially succeed, or utterly fail, if sufficient time is not allowed in which to get ready.

The time for the canvass having been set, both the minister and missionary committee begin a definite campaign of preparation.

Very naturally the sermon on the first Sunday will deal with the subject of Stewardship. This message should ring with the gospel of giving. The following Sunday morning the subject of Missions should be presented. The need, the motive, and the agencies of both home missions and foreign missions should be clearly set out. The next Sunday Benevolence will be the subject of the sermon. An account of our organized benevolences will be both informing and compelling. Finally, the subject of Christian Education should be treated, as Christianity and education go hand in hand. A word concerning the Board of Education of the Disciples of Christ will be helpful..

Throughout this period the prayer meeting, the Sunday-school, and the Endeavor Society should find opportunity to reinforce the weekly message of the preacher.

Meanwhile the missionary committee and the minister have been busy mailing letters and literature on the local need, missions, benevolence, and education to the membership. This will accentuate the messages given from the pulpit and inform those who have not attended the services regularly. From the pulpit and through the printed material sent out the time of the canvass should be repeatedly announced (usually a Sunday afternoon), and the members urged to remain at home until visited by the canvassers.

In some instances the committee visits the congregation on a Sunday before the canvass is to be made for the purpose of getting in touch with the people before soliciting them for funds.

A revival of Bible study and prayer should be inaugurated..

Scriptures bearing upon one's financial responsibility should be indicated and private study encouraged. Also the members should be led earnestly to pray for every phase of the work in which God's people are engaged.

With a congregation thus informed and stimulated, and the spirit of prayer resting upon all, the Every-Member Canvass may be made a gratifying success.

PREPARING THE CANVASSERS.

C. R. Hudson.

The canvassers should be selected by the finance and missionary committees and the pastor, and approved by the official board. Men only should be chosen for this work and the selection should be made after counsel and prayer. There is no more important task in the church to which men can be assigned. The selection should be made not so much with reference to ability in "money getting" as because of character, disposition, social gifts, and earnest desire for service. The Every-Member Canvass has to do primarily with the "non-givers," and these are sensitive, callous, or timid. The greatest skill, consideration, and love are indispensable in enlisting the "non-contributing" member not only to the weekly offering, but also to full and satisfying fellowship in all the interests of the church. To win the gift and the giver is the aim of the Every-Member Canvass.

In selecting canvassers, choose men of experience in Christian work, and younger men who are earnest though untried. Send the older men out with the younger. Each will learn and profit by the other. By such an arrangement many young men will be brought into intimate knowledge of the affairs of the church and the members of the congregation, and their own lives will be enlarged in service. Choose a sufficient number, so that by sending out the canvassers two by two, each pair shall have not more than ten families to canvass.

After the selection has been made invite the men to a dinner or lunch. Secure for the speaker some man of experience in the Every-Member Canvass. At this meeting let the efficiency of the Every-Member Canvass as an approved method of church finance be set before the men. Make much of the dignity and value of the service for which they are chosen. Let it be made "big business" for the Kingdom. Avoid slipshod, hasty, and unbusinesslike procedure. From the beginning keep the whole task on a plane that will attract and enlist business men. Then make much of prayer. Let this be the most important and critical work possible in the eyes of the men who are to canvass. At this dinner get the men selected to consent to serve.

Then organize your men into a training class. For not less than a month, better six weeks, hold frequent meetings with the canvassers. Go over with them every item of the budget for the local church and for missions, education, and benevolence. Make your men familiar with the financial affairs of the church in every department. Give instruction concerning the work of missions, showing what definite amounts of money will do in various fields of Christian benevolence. Give your men some knowledge of our missions, our colleges, and our agencies of love and relief. Train your men in the art of teaching others the grace of giving. Teach them that to ask for gifts is also to give the equivalent of spiritual compensation to the giver. Make your men familiar with the members of the church, the givers and the non-givers, but let all discussion of the persons to be canvassed be without uncharitable criticism. Fill all the training of the canvassers with faith, courage, and expectancy. Prepare your men to go forth in the joy of a waiting harvest.

At each meeting of the canvassers the period of training and discussion may be followed by a brief talk on some particular phase of the work. Put information, zeal, confidence, and expectancy into your canvassers and the canvass cannot fail. Let these men feel that they are partners with the Lord in an important task for his church. Train them in the use of the business system of the canvass, the budget, and the duplex envelope, and explain the need of the pledge card in sustaining the budget and the necessity of the weekly payment, etc.

After such a period of training in study and prayer your men are ready to serve and bless the congregation in the canvass. At the morning service of the day set aside for the canvass let the canvassers appear before the congregation and be solemnly consecrated to their work. If the period of preparation has been spiritually adequate to the task, the canvass will be the richest possible spiritual experience to canvassers and canvassed, and the returns will be tabulated not alone in greatly increased offerings, but in the renewed devotion of every member to the whole work of the church and Kingdom.

MAKING THE CANVASS.

Robert N. Simpson.

Many a ball game has been won on the way to the diamond. Many a battle has been fought out in an officers' council of war days before the red field has been marked off by hostile battle lines. So the Every-Member Canvass must be taken in fancy before it is taken in fact.

A group of determined, enthusiastic elders and deacons and other church workers of the male persuasion met in the early afternoon of an inclement December Sunday that would have challenged an Eskimo's admiration. They were equipped with plans worked out in preparational conference; they were armed with prayer and a good conscience, for they had made their own liberal subscriptions for the new year.

They went forth in pairs—yoked according to differences rather than similarity in type and temperament; the man of considerable tact coupled with the man of less, the man of larger experience linked with the man of more limited experience; the generous man paired with the one inclined to be content with small gifts for his Lord; and the man of triumphant optimism yoked with him who saw less coloring in life.

A map of the community had been been prepared, the territorial sections defined and assigned at a prior meeting, and a complete list of the members in each section given to the workers with their financial record for the current year as appearing on the treasurer's books. The pledge card of the duplex system was used and the importance of the twofold pledge stressed by the canvasser. The homes were entered, the zero weather compelling invitations to the fireside and affording opportunity for a better explanation of the system. The time required to get warm was in direct ratio to the zeal of the visited members with reference to the work. It was an Every-Member Canvass, the adult and child receiving attention, one for the sake of the church of to-day, and the other for the sake of the church of to-morrow. The poorest had the plan fully explained to them, even in a few hovels where half-clad children were shivering; and the pledges in some of these homes, forced upon solicitors reluctant to receive them, challenged the canvassers to increase their own gifts and opened their eyes to local needs.

It was understood that the organization was permanent, the chosen men having financial supervision for the year over their respective sessions—and the responsibility of the solicitor did not end with the day of the canvass, but continued until every member had been solicited and

a favorable response obtained or a firm square-jawed refusal given.

The percentage of successful solicitation was gratifying—some of the workers reporting one hundred per cent, and but one of the eighteen sections falling below eighty per cent.

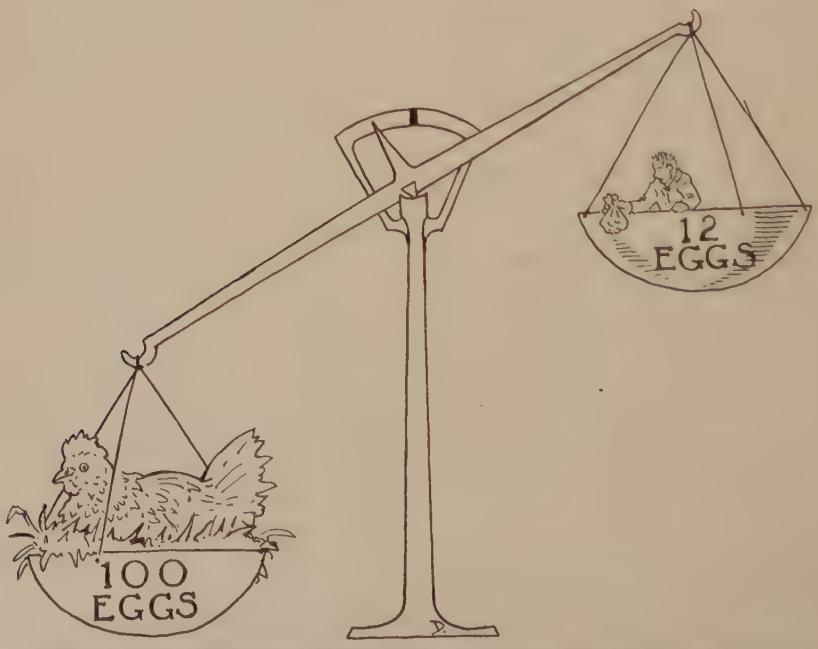
The men went out to the task with the pride and dignity of ambassadorship. A man representing a two-by-four business with headquarters in a back alley may present a bill at some brutal fellow's doorstep and be kicked off the porch for his trouble; but let a man appear at that same doorstep with a paper stamped with the seal of the Commonwealth, and he will not receive such brutal treatment. He has the Commonwealth back of him. If we go about the work of the Lord as if we represented a two-by-four concern with headquarters in a back alley, we will fail; but if we go as if the throne of the Almighty were back of us, we will win.

Hens or Men.

The inimitable Bert Wilson says: "Last year the members of the Christian Church averaged about fifty cents apiece for Foreign Missions. In the large cities that is the price of a dozen eggs, and not always good eggs at that. Imagine a full-grown man standing at the altar of sacrifice and saying, 'Lord, here are twelve eggs; take these and evangelize the world.'

"The average Plymouth Rock hen will lay over one hundred eggs a year. At this rate, the average hen would be worth more to the kingdom of God than the average man.

"The Lord never put this world task upon our chickens, but it might be done more quickly if we would turn the financial part of it over to the hens. Which shall it be, Hens or Men?"



The price of eggs is fifty cents a dozen. This is the amount averaged by our people for Foreign Missions each year. An average hen lays 100 eggs a year. Our hens are doing 8½ times as well as our people.

What It Costs to Operate the Foreign Society.

Some uninformed people complain because they say it takes so much to get a dollar to the field. In reality it takes but a very small fraction.

The total expense of the Society for administration, stimulating and educating the churches, for literature, campaigns, and postage amounts to a trifle over 11 per cent. No business can be operated on less than this.

Now, just what does this 11 per cent do? It pays rent, light, heat, and janitor for the offices where all this business is done. It pays the salaries of a clerical and stenographic office force, who are as busy as bees the whole year through. It pays the salaries of a president and three secretaries, who plan and write and speak and campaign continually. It writes thousands of letters, prints and sends out tens of thousands of circulars, edits and publishes a magazine; prepares and sends out programs, exercises, envelopes, mite boxes, and a great quantity of supplies and helps. It publishes thousands upon thousands of leaflets concerning the work. It pays express and thousands of dollars of postage. It pays for the travel of missionary candidates. It pays for advertisements to educate the people and keep the work prominent. It pays the expense of a long campaign of missionary rallies each year, and does a hundred other things necessary for the propagation of a great world-wide work.

Where the Cost Really Is.

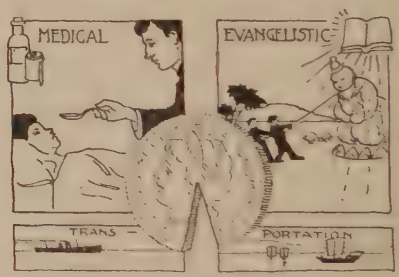
A close study of the above statement and the paragraphs following will bring one to a conclusion not usually arrived at by the uninformed critic. That is, that by far the greater portion of expense incurred by the Foreign Society is not in administration of the funds and in salaries of agents, but in educating and arousing reluctant churches to give for the work. The salaries of all officers and the office force amounts to only 3½ per cent of the amount given. The single item of postage amounts to almost twice that of a secretary's salary. If the churches would only send in all the money needed of their own accord, without any effort on the part of the Society, the expense of handling it would not exceed 2 per cent. In that case, one secretary in a single office room, with a bookkeeper, a stenographer, and an additional clerk could do the whole work. **It is not handling money that costs, but getting the money to handle.** A million and a quarter of Disciples, four fifths of them entirely indifferent to missions, must be educated. If this is not done the money will not be given. Let the Society cut down its expenses by discharging secretaries, dismissing a part of the office force, discontinuing its journal, and weakening its campaign, and the receipts would fall off by the tens of thousands. If this were done, withdrawal of missionaries from the foreign field would be the immediate result.

What the Money Does.

There is no place in all the world where a dollar will go so far as in the missionary work on the foreign field. In the first place, the foreign exchange on American money is to our advantage. In most fields our missionary dollar has the purchasing power of from one and one half to two dollars in the money of the land. When it comes to the native work, the purchasing power of American money is far greater still. For instance, in China our native evangelists receive a salary of from

seventy-five to one hundred dollars a year. At Chuchow, China, we have seven strong evangelists, who work the whole year through. Their combined salaries are less than $600 a year! In India the native preachers and evangelists receive about the same amount. The native salaries in Japan are a little higher—from $125 to $300 a year. In Africa we have 144 evangelists. They are paid less than $50 a year each. The amount paid this whole force would not pay the salary of two of our strong evangelists in America. Is there any place in the world where a small investment will do so much? The native teachers and Bible women in our foreign work receive a little less than the evangelists.

Another thing is worth mentioning. The churches, schools, and hospitals established in foreign lands have a large part in the support of the enterprise. Last year their contributions amounted to more than the entire amount of the administration expense of the home end of the foreign work. The entire sum used in administrative expense was covered by our new churches so recently hewn out of heathenism. In other words, for every dollar given here in America to our foreign work, fully a dollar was expended on the field to which it was given.



A very small part of each dollar goes for the necessary educational and administrative work at home.

What Can Be Done With Money.

$1 will provide twenty New Testaments, or support a student studying for the ministry in India a week.

$2 will provide for a native preacher in China for a week.

$3 will support an evangelist in Africa for three weeks.

$5 will support a Filipino or Japanese evangelist for two weeks.

$10 will provide Christian literature for two thousand people, or conduct a Sunday-school for four months.

$15 will support an orphan girl in a Christian school.

$20 will keep an orphan boy in India or Africa for one year.

$50 will support an evangelist in Africa for a year.

$75 will support an evangelist in China or India for one year, serving thousands of people.

$100 will pay a life membership in the Foreign Society.

$300 will support a missionary for a half year, or pay a native professor in one of our Christian schools.

$500 will make you a life Director in the Foreign Society.

$600 will support a missionary in a field for one year.

$1,200 will provide the support of a missionary and his wife in a field for one year.

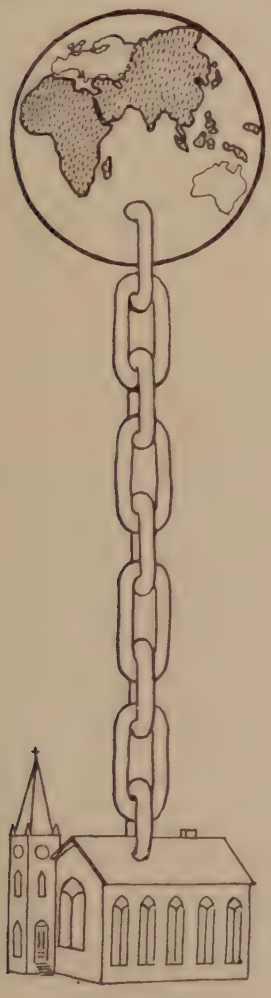
$5,000 will build a hospital.

$10,000 will establish a new missionary station.

Some Practical Suggestions to Enlist Living-Link Churches.

Bert Wilson.

The following plans have actually been used in securing pledges for a Living-Link.



First Example.

The total joint apportionment was $350. It was suggested that a budget of $1,000 be raised: $600 to be applied on Living-link, and $400 for the other organizations. In two days time the $1000 was pledged by personal solicitations. The Living-link thus raised the Missionary budget from $350 to $1,000, and the $1,000 was more easily raised than the $350 would have been.

Second Example.

Three men pledged $100 each	$300
One man pledged $75	75
One man pledged $50	50
Smaller pledges of $40, $25, $10, and $5	175
	$600

Third Example.

Two women pledged $150 each	$300
One man pledged $100	100
One man pledged $50	50
Two men pledged $25 each	50
Smaller pledges	100
	$600

Fourth Example.

One man pledged	$300
Other members pledged $50, $25, $10, and $5	300
	$600

Fifth Example.

From Missionary budget	$100
Children's Day Offering	100
One man pledged	50
Four men pledged $25 each	100
Four men pledged $12.50 each	50
Ten men pledged $10 each	100
Twenty men pledged $5 each	100
	$600

Sixth Example.

March Offering	$125
Children's Day Offering	75
Personal pledges, $50, $25, $10, and $5	400
	$600

Seventh Example.

A black-board was divided into twelve squares, each square representing one month or $50.

One man took two months	$100
Six men took one month	300
Eight men took one-half month	200
	$600

Eighth Example.

One man paid $600 and supported his own missionary.

"One Day's Income Campaign!"

It is proposed to raise $50,000 for the work of the Foreign Society in addition to the regular offerings.

This is absolutely necessary if the work of our missionaries is to be advanced. When our workers have created the wonderful opportunity to advance, can we say to them, "No, dollars and cents are in the way?"

The plan is to have each person interested in Foreign Missions to give at least **one day's income,** or wage, in addition to all regular missionary giving.

The reasons for this special campaign are:

1. The work of your Foreign Society has grown far beyond the regular income.
2. The missionaries in all fields, out of longing hearts, have asked for $50,000 for the most necessary things, and this the Society has been obliged to deny them. (See page 60.)
3. The very success of the missionaries has created new obligations, which we dare not refuse to accept. (See page 49.)
4. Your Foreign Society is a careful business institution and cannot assume the responsibility for advance unless the churches back it up with increased offerings.
5. As yet our people are only playing at missions. Our average is about a cent per week per member for Foreign Missions, and this at a time when half the world is passing through a sacrificial experience such as history has never known.

How the campaign will be conducted:

1. Through personal announcement and appeal by pastors and leaders to their people.
2. Through personal correspondence with individuals.
3. Through announcements in the religious newspapers.
4. By personal work and solicitation on the part of those interested.

How the gifts will be applied:

1. Each personal gift will be applied on the offering of the church to which the contributor belongs.
2. It is urged that the givers on the "One Day Income Plan" turn their gifts over to the church to apply on the March Offering or regular Foreign missionary contribution of the church.

Who can withhold a day's wage from the support of our missionaries who represent us at the front.

This kind of a self-denial gift enables one to put one day of his life in the mission fields by giving a day's income as a thank-offering to God for his mercies and blessings.

It is becoming more and more evident that in the churches that use the weekly giving plan for missions there needs to be an opportunity to increase the giving through the inspiration of a special appeal and need. The **One-Day Income Plan** will be especially helpful in these congregations.

The Episcopalian Missionary Board received last year $200,000 in addition to the regular income through **One-day Income** or wage gifts. Should not our people respond this first time with $50,000? We believe they will.

The missionaries have made advance possible and imperative. We have been obliged to deny them this advance unless the receipts are largely increased. By personal self-denial let us make their plans for a greater work possible.

It is urged that as far as possible the **One-day Income** gifts be thank-offerings in addition to the regular offerings of the people.

A Day's Wages for Foreign Missions.*

E. F. Daugherty.

The lift of our offering at Vincennes from $51.36 last year (1915) to $143.93 this year (1916) may be of interest to you.

On the first Sunday in March the minister, on his first missionary sermon (two for the month), challenged any who would do as he had done, namely, select, between himself and God, one day whose income entire should go to the Foreign Christian Missionary Society. For the minister weddings might come with fees, salary, special speech, or what not—all the day's income was to be for the Foreign Christian Missionary Society.

The Scientist professor of the high school, O. F. Fidlar, one of our elders, was the first to take me up; his salary straight—$6.25.

Another elder, insurance man, J. Frank Gordon, selected a day and made not a cent; so he selected another day—it was $5.10.

A painter and deacon, W. H. Moore, lined up. His day was a fine one, netting him and the cause $15.

Another elder, W. H. Hill, lawyer, took his day, a birthday, and it might have brought fees to $200: as it was, a client handed him a $50 check, payment for past services, so it was with his salary as city attorney, $53.

A miner, Scott Crain, selected a day; a strike came on at the mine, and so he made nothing. For two weeks it kept him out of work, but he came across anyway with $5, as he makes from $5 to $7 when working.

The minister's day brought him salary only for the cause.

Its total does not amount to much, but the idea had half a dozen supporters, and they are all proud of the credit it puts to the church.

Here is the experience and the results of only a few contributors. Suppose every member in the Vincennes church had done the same—the offering would have gone up to something like four figures. Would it not be a good thing to get a number of churches to adopt this method?

Vincennes, Indiana.

* This is an illustration of how a church made the **Day-Income Plan** the method of raising the March offering. The method advocated on the preceding page is to have the day's income gifts be entirely **in addition** to the regular offering. Where that cannot be done, the above plan might aid the offering.

Pray for the Missionaries.

Intercession in Behalf of Builders in Remote Stretches of the King's Highway.

For those in difficult places, that their hands may be upheld.

For such as are cut off from supplies, burdened with anxieties, and deprived of news.

For workers in fields where the very success of the work brings a heart-breaking burden.

For those who are laying down their lives in regions stricken by war and pestilence.

For those rejoicing in success, that their joy may be increased.

How can we make ourselves worthy comrades of these hero builders and thus help to lay foundations for the unseen empire of Christ?

The Case of Box 884.

Box 884 is in touch with the world.

The lock box of the Foreign Christian Missionary Society is a miniature ocean into which flows many rivers. These streams find their sources in all parts of the world. They trickle from remote country places in America, and they dash down the wild mountains of Tibet on their long journey to America. Some of these streams find their beginning in the heart of Africa, and others on the plains of India. From the watersheds of China they come, and from the beautiful valleys of Japan. The cities of America, the farms and villages of our land, and the individual hearts of hundreds of thousands of friends send out the beginnings of these converging streams.

Box 884 could tell many a tale. It could tell of burning appeals from needy fields, of victorious conquests in distant lands, of opportunities beyond description. It could tell of broken bodies and broken hearts, of loneliness, of sickness. It could tell of the unfed, the unhealed, the ungospeled of earth.

The World-Situation.

God's Challenge to His Church.

Again the world stands at the crossroads of history. A few brief years will fix the course of centuries.

Great crises will come again, but they will spring from the crisis of our day. New institutions, new nations will be developed, but we shall determine whether they shall be Christian.

Never again can China arouse itself from the quiet of centuries into a Republic.

Never again can Africa be so free from the curse of Mohammedanism.

Never again can the vast social movements which are remaking our homes, our industry, our very ideals, be so easily Christianized.

Never again can WE be in a position to fix the future of those who are to come after us.

Cutting Down the Missionaries' Requests.

There is probably no more painful task in the foreign missionary work than the problems which the Executive Committee faces when they are under the necessity of cutting down the earnest requests of the missionaries in order to keep the payments to the fields within the possible receipts. Because of the reduction in income two years ago it was necessary to hold all forward movements back on the field until the Society could recuperate. Not to have done this would have meant to increase the debt many thousands of dollars. Although the receipts last year were a large increase, when the special gifts, annuities, and bequests were subtracted, the money which could be used for the general expense of the work was only $6,000 in excess of the year before. The restoration of the missionaries' salaries to the full amount more than covered this sum. In making out the budget for this year, it has been necessary to grant estimates only equal to the receipts of last year. This has necessitated denying to the missionaries most urgent requests for help amounting to $50,000.

The doors are open in every field. Opportunities are coming as never before to enlarge the work. New mission stations are long overdue. A far larger force of native evangelists are immediately needed. Our fields should be reinforced with a large group of new missionaries.

The following are some of the appeals which have come from the missionaries this year which had to be denied. It caused much heartache to do it, and the denial will be a great sorrow to the workers.

From Japan came the urgent appeal for $700 in order that we might enter the new Union Women's College, in which so many boards are interested. They also ask for $2,500 for a new missionary home, so that health might not be endangered in a cold Japanese building. They also requested ten new scholarships of $60 each to keep promising young men who wish to study for the ministry in the Tokyo Bible College. None of these requests could be granted.

From China came the appeal for new out-stations and enlargement in the Union Medical School in Nanking, which would have cost $700; much needed repairs on one of the missionary's homes; equipment for the new hospital at Nantungchow, where the medical missionary is struggling with few tools to work with. A new missionary to teach in the Union Seminary; new families to hold Wu-wei-chow, the new station, from which the one family has been withdrawn to fill up an emergency vacancy. These great needs had to be denied.

From distant Tibet the missionaries ask for enlargement. They wish a small sum for a new industrial school, so that the ignorant natives can be taught. They wish to enter new out-stations and enlarge the medical work. Because of the war, medical supplies have mounted skyward. It was necessary to cut these requests out of the Tibet appeal.

From India comes the most appealing call of all. For a number of years the work has been kept from advance by lack of funds. They ask for three single women missionaries; for two tents and furnishings at $200 each, which are greatly needed for evangelistic work; out-buildings and a tuberculosis ward desperately needed for the Harda hospital. A dormitory is needed so that the children of our Christians can attend the mission high school at Harda. Otherwise they must be denied educa-

tion. Fifty dollars is asked for for a village school where we have baptized a number of families. One of the mission bungalows in India needs a wire fence around it to keep out the animals from the jungles and the curious crowds of people. One of the mission homes needs a ceiling, a new roof, in order that the house may be comfortable in hot weather and dry when it rains. These were all much needed things, but it was necessary to leave them out of the budget.

From Africa comes the appeal for a missionary doctor for the protection of the missionaries and natives at one of the stations. They ask also for money to complete a hospital and for $1,500 to building a printing office so that there may be a place to work and protection for the presses and paper. None of these items were granted.

The missionaries in the Philippine Islands have asked for an increased amount of money in order that they may pay the tuition of more students in the Bible College; may repair two of the mission homes, and provide for a small girls' dormitory. They also ask for $7,500 to build three much needed chapels in the great city of Manila. Brother Daugherty is running the printing press in Manila. He publishes a Christian magazine in a native dialect with a paid-up subscription list of 15,000, the largest circulation of a Christian vernacular paper in the world so far as we know. He needs added equipment to carry on this work. All of these requests, and many others as appealing, were necessarily denied.

Surely there are individuals in our brotherhood who would gladly grant these special things if they knew the need. One could not make better investment for Christian work. Some of these items are small, but they are very necessary. Let the good friends rally to this call. Make happy the hearts of the missionaries and make possible the advancement of the work. These needs must be provided by **individuals** in addition to the regular church offerings, which are necessarily used in keeping up the regular work.

Flashes from World Wires.

MARVELOUS CHANGES.

Sherwood Eddy recently said at Northfield:

"When the Student Volunteer Movement began across the river at Hermon thirty years ago, in 1886, and Mott and Speer and Wilder called for 20,000 men in a generation from the whole world, men said that they were crazy to ask for so many. They believed it to be an impossible dream. But Oxford and Cambridge alone have furnished more than 20,000 men since this war started, and they asked for only 20,000 in a whole generation from all the lands for the saving of the world.

Twenty years ago, when I first went to Korea, I stopped in the little town of Pyeng Yang and visited a church. It had seven members; it met in a mud hut about ten feet square; it could hardly be called a church. The last Sunday I was there (1915) I saw 1,500 members filling every seat on a rainy Sunday. They were so busy that they had no time to hear a foreigner speak. Eight hundred of them were out to prayer meeting every Wednesday night, and all of them wished to pray. Already they have sent out forty-two branch churches. They have the 1,500 membership at the home church, and that membership increased from the original membership of seven until they have sent out 30,000.

"There was a young man in Peking, a proud Confucian student. For ten years he had been private secretary to the president, Yuan Shi Kai. He felt very deeply that China was going on the rocks. He joined a Bible class. He decided to become a Christian. The president had called him to important service. He asked to be baptized. Then, when he went to the president, the first thing he said was, 'I want you to understand that I have become a Christian. Any office you give me I must accept as a Christian man, if I accept it at all.' The president said: 'That is all right. We have religious liberty in China,' and he made him his legal adviser. I picked up a paper not long ago and saw that this young man had been chosen to represent China in that important conference with Count Okuma, of Japan. Now I see that he is the Minister of Commerce in the new cabinet. He is now leading in the campaign with 4,000 Chinese students, a baptized Christian.

"I remember when I heard about the work out in India. Of course, I was not going myself! But I was interested in those poor distant heathen, and I thought I would like to invest something, so I sold the case of a watch and put it into a native worker for a year. At the end of the year a report came in showing that that man had won 129 souls that year."

EYES BURNT OUT.

The following is told concerning the Moslem pilgrims who, at last, after years of hope and effort, have reached Mecca and gazed upon its holy places. Then, "lest the eyes which have seen the sacred city should profane the vision by looking on unhallowed scenes, the pilgrims kneel before white-hot bricks, the heat from which burns out all power of sight forever. Unto their latest day these blind pilgrims will bear testimony: 'The last thing I saw on earth was the holy city. Since then I have not seen.' 'See Mecca, and henceforth be blind,' says the Moslem. 'See Christ, and henceforth find the larger and still larger vision,' says the Christian. The pilgrim sees Mecca, and straightway it is night; the sinner sees Christ, and lo! it is daybreak."

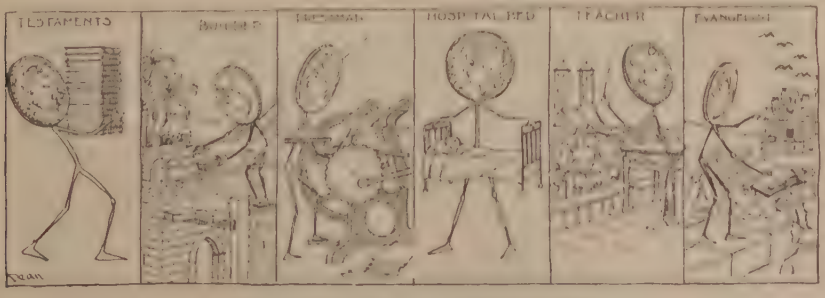
The Foreign Missionary Dollar Goes a Long Way.

It is said that a dollar will not go as far now as it once would. This is not true of the great foreign mission fields. While living expenses have gone up considerably in mission lands during the last ten years, yet the ease of travel, the accessibility of the people, the open doors, and the unbounded opportunities have far more than offset this. In a score of ways a missionary dollar will go farther than ever before.

In former days it took far more missionary dollars to overcome opposition, break down prejudice, and reach large groups of people than it does now. A multitude of barriers have been removed in most lands and the missionary dollar goes hurrying on its way into many channels of usefulness whenever it is released on the mission field. In the early days the work was extremely slow and therefore relatively expensive. Now there are growing native churches, native leaders, teachers and evangelists to be sent forth, presses to turn out millions of pages of literature, schools for the training of efficient workers, hospitals equipped and made accessible to millions of people, and many other well-developed channels through which the missionary dollar can go out to bless humanity.

The dollar that you entrust to your Foreign Missionary Society will travel a long way in these days. But a few cents of it are needed for administration, and the rest of it goes out as on the wings of the morning to distant needy fields. Your missionary dollar crosses the Atlantic, threads the Suez Canal, spans the Indian Ocean, and puts itself to the task of human redemption in the heart of India; it travels three thousand miles across China by river, sedan chair, yak, and on the backs of coolies to the high plateaus of Tibet, where it blesses the memory of Dr. Rijnhart and Zenas Loftis; it stops in the midst of China and helps bring a new light into the face of a great race; it is transported across the Pacific and dispels ignorance and preaches the gospel in the Philippines, where the Stars and Stripes float. It crosses the Atlantic, skirts the shores of Africa, ascends the Congo far into the heart of the "dark continent" and preaches the gospel to the naked, savage cannibal; it spans the Pacific and brings light and life to cultivated, heathen Japan; it crosses the narrow waters and teaches Christ in Cuba.

Your missionary dollar goes into the Christian hospitals and heals the maimed and blind and halt; it buys Scriptures in the vernacular and puts the open Bible in the hands of the worshiper of idols; it sustains the native evangelist and speaks out



What a Dollar Can Do in Mission Lands.

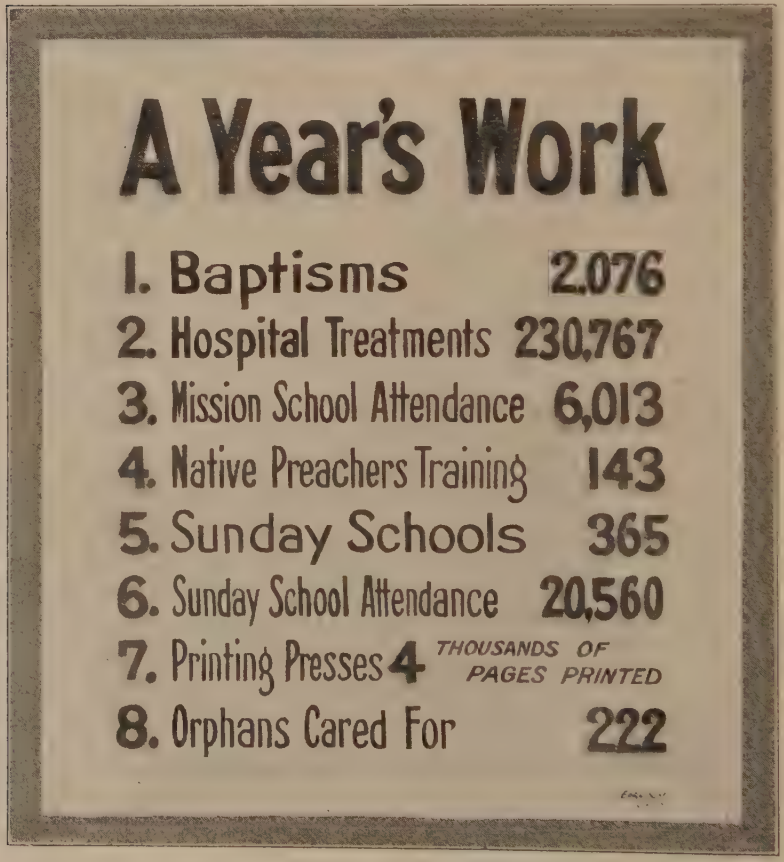
to the multitudes the word of Truth; it cares for the orphan and makes of the heathen outcast an earnest Christian; it pays the native school-teacher, and brings light where there was once darkness; it helps support the foreign missionary and links mission fields to the heart of our American churches.

Your missionary dollar has a thousand highways open to it. It speeds on its way unhindered to carry out Christ's command. Your missionary dollar is a part of yourself, and it projects your sympathy and love to the ends of the earth. Foreign Christian Missionary Society, Cincinnati, Ohio.

Give, Give.

The sun gives ever; so the earth,
What it can give, so much 'tis worth.
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays.
And so the air, it gives us breath;
When it stops giving, in comes death.
Give, give, be always giving;
Who gives not is not living;
The more you give, the more you live.

God's love hath to us wealth upheaped,
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give time, give prayers, but first give yourself.
Give, give, be always giving;
Who gives not is not living;
The more you give, the more you live.


A Year's Work
1. Baptisms 2,076
2. Hospital Treatments 230,767
3. Mission School Attendance 6,013
4. Native Preachers Training 143
5. Sunday Schools 365
6. Sunday School Attendance 20,560
7. Printing Presses 4 THOUSANDS OF PAGES PRINTED
8. Orphans Cared For 222

The Foreign Society made good in 1916.

Why the Foreign Work Should Have a Large Share in Our Giving.

The spirit of missions is devotion to others. The purpose and program of Jesus embraced the last man. He sent his disciples to evangelize all nations.

The ideal which every church should set before it as an aim is to at least give as much for others as it spends upon itself, and eventually to allow the side for others to far exceed what it spends upon itself. This is the spirit which Jesus manifested in his ministry. It is the spirit which the church has had whenever it grew rapidly.

The Foreign missionary propaganda should have a large share, at least fifty per cent, of our missionary giving, for the following reasons:

1. Because the Foreign missionary workers do on the field the work that on the home field is divided among several missionary and benevolent organizations. The Foreign Society buys the land for mission stations, erects the buildings, opens hospitals and dispensaries, cares for the orphan, builds and conducts educational institutions, and does evangelistic work. It does on the foreign field what the local church plus all missionary, philanthropic, and educational organizations do, and that in the midst of heathen atmosphere which counteracts much of the good accomplished.

2. Because of the great open doors. Every mission field could profitably use every dollar we are giving to foreign missions, and then not adequately meet all the needs. The Disciples of Christ alone are responsible for carrying the Gospel to more than 37,000,000 heathen. If we do not reach them they will never be reached. The total number of unconverted in the homeland does not far exceed this number, with all religious bodies and organizations working at the task.

For these reasons I believe that the foreign missionary work of our church should have at least one half of the amount contributed to missions.

C. R. Stauffer,
Minister Norwood (Ohio) Church.

Prayer and Missions.

"Nothing lies beyond the reach of prayer except that which lies outside the will of God."—David Gregg.

"The neglect of prayer by the church at home means defeat at the front of battle."

"The work of intercession is the greatest work a Christian can do—the time we give is a proof of the interest we feel."—Andrew Murray.

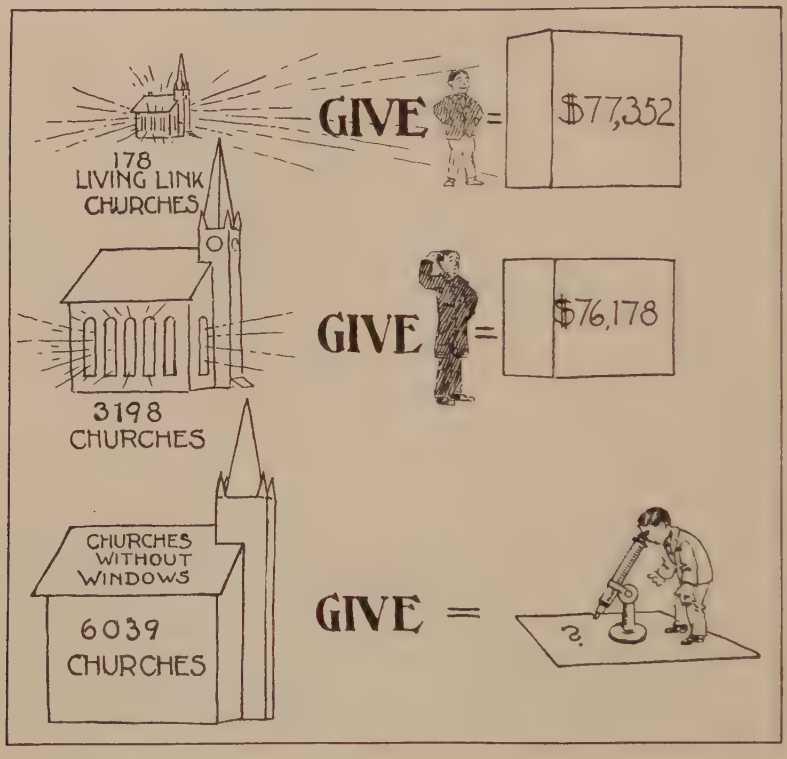
"There can be no forward movement in missions except as this is attained through a deepening of the spiritual life of the leaders of the church, and the real spiritual revival among the members. The one real lack to-day is a lack of spiritual life; the one great need the realization of the constant presence and power of the Holy Spirit."

"It is not prayer that is illogical, it is not prayer that cuts across the orderly working of the forces of God. It is the want of prayer that is disruptive and that interrupts the orderly workings of the plans of God and that fractures his plans here in the world."—R. E. Speer.

"Prayer is the only element which can quicken information into inspiration, transmit interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives. Let us seek by every means to convince every man that whatever may be his contribution in the way of money or service, he has not exercised his highest influence, performed his full duty, or enjoyed his higest privilege, until he has made definite, believing prayer for missions a part of his daily life."

"A man may pray as much as he lives, and all the rest of his attempts at prayer are mockery. In any land a revival will come into the church when enough people begin to desire it enough. To desire it enough is to desire it with all the heart; that is, above everything."—Rev. W. B. Anderson.

How Our Churches Give to Missions.



It is a startling commentary on the missionary interest of our churches to know that more than half of all that is given for Foreign Missions by the churches as churches comes from 178 congregations out of 9,315. As a matter of fact, these less than two hundred churches give more than half of all that is given by churches as such to all our missionary causes. The most significant fact is not that this small group of churches give so much, but that over 6,000 churches give nothing at all. Many of the churches that give smaller amounts, give as much proportionally as the Living Links, and are to be commended highly for their generosity. These truths are evident: 1. Many Living Link churches should become double Living Links; 2. The Living Link churches should be increased to 500 in number; 3. Every church should be giving something.

World Tragedies.

1. Two hundred and seven million bound by caste—Hinduism.
2. One hundred and forty-seven millian permeated with atheism —Buddhism.
3. Two hundred and fifty-six million chained to a dead past—Confucianism.
4. One hundred and seventy-five million under the spell of fatalism—Mohammedanism.

Why I Believe in the Work of the Foreign Christian Missionary Society.

Walter Scott Priest

I believe in the work of the Foreign Christian Missionary Society because I believe in the Bible and the Bible everywhere speaks of preaching the gospel in all lands. The preaching of the gospel has no geographical limitations. Zechariah says, "His dominion shall be from sea to sea and from the river to the ends of the earth."

I believe in the work of the Foreign Christian Missionary Society because I believe in Jesus Christ, and he says, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." I believe I cannot be saved unless I carry out that command as far as in me lies the power. I have been saved to save. I believe in the work of the Foreign Christian Missionary Society because I know I can accomplish vastly more in carrying out the last command of my Lord by uniting with others filled with a like holy desire than if I were to act alone.

I believe in the Foreign Christian Missionary Society because I know its officers—president, secretaries, officials, every one—are God-fearing men whose souls are longing for the evangelization of the whole earth, who are giving all the strength of body, mind, and heart to the accomplishment of the great task entrusted to them by their brethren. Every member of the Churches of Christ should pray for them, hold up their hands, support them in every way, and pour such an offering into the treasury this year as shall gladden their hearts and help on the kingdom of God.

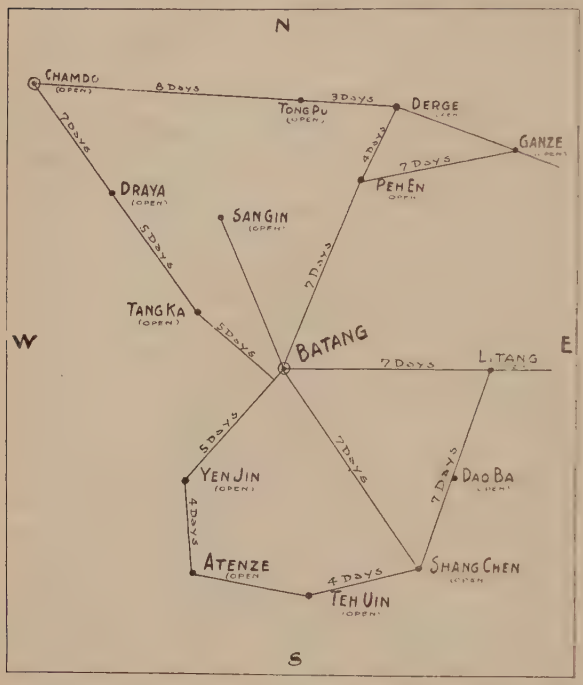
Wichita, Kansas.

Count Okuma on War and Christianity.

In the spring of 1913 Count Okuma, the present premier of Japan, invited some six missionaries, about fifteen Japanese pastors, and three distinguished Americans who were visiting Japan at that time—Drs. John R. Mott, Hamilton Mabie, and Professor Peabody, of Harvard University—to meet him at his palatial residence. The burden of his message was in general as follows:

"I believe in the work that you men are doing. I believe that our people need the gospel which you are giving to them. Now, how can questions of the character that have arisen between California and Japan be solved? Personally I am profoundly convinced that questions of this kind can never be solved by law, nor by politics, nor by diplomacy. And as for war, **it is unthinkable that America and Japan will ever resort to arms in an effort to find a solution for any of the questions that come up between them.** It is only when the American people on the one hand and the Japanese people on the other hand come to believe what the gospel teaches in regard to man's true relation to his fellowmen that questions of this character will be peaceably and permanently solved. **It is only when these two peoples believe what Christ taught in regard to the Fatherhood of God and the brotherhood of man, that they will be able to extend hands across the Pacific and work together for all that is good and great and noble. The only force that can solve such questions is Christianity."**

Our Wonderful Opening in Tibet.



Our missionaries at Batang have gone seventeen days into the interior, and find that they are welcome everywhere. Drs. Shelton and Hardy have opened up a vast country through their medical service. Everywhere the people hail them with delight. They go even among the robber bands to heal and teach.

All the towns spelled with the large letters have welcomed the missionaries. We could establish stations in these places if we had the men and money.

Many a church has been sidetracked from its world program by indifference, ignorance, lack of vision, or a church debt.

Fields of the Foreign Society.

The circles indicate the fields of the Foreign Society in Japan and in Cuba. In Japan we have entered three great fields: the capital city, Tokyo, with its two million people; the great manufacturing city of Osaka, with a million people; and the agricultural district of the north with its three important cities, Akita, Sendai, and Fukushima. In Cuba the Society works in the important city of Matanzas and its environs.

Japan has seventy million people and eighty per cent of her population has never heard of Christ.

Japan was opened to the gospel in the eighties, and because of the neglect of the church in America her people swung away from the Christian opportunity, and to-day heathen temples are very popular.

In spite of the above fact, Japan is open again in a wonderful way. The nation pitifully confesses its need of religion. Mr. Mori Mura, a millionaire of Tokyo, travels throughout the land telling the people that Japan's moral need can only be met by faith in God.

Japanese Christians are just closing a great three-years' evangelistic campaign, in which they have attempted to cover the whole land and preach the gospel in every village.

Japan is the destined leader of the Orient for many years to come. She is a brilliant nation and has adapted to her own needs the outward things of our Western civilization.

Japan heathen temples are lighted by electricity. People go to worship Buddha in American automobiles. Japan has five thousand miles of railway. She has a great army and a great navy, and her cities are humming with modern factories.

Cuba in many ways has her destinies bound up with those of America. Our land is responsible for her freedom, and her government is modelled after ours.

The workers of the Foreign Society are in the very center of India, where there is a vast population and much unoccupied territory. Our missionaries work among the Hindi-speaking people. The Society has thirty-four missionaries in India.

India was the first field to be entered both by the Foreign Society and the C. W. B. M., and has always held a place of great interest among our people. When the work was undertaken in this land our Foreign missionary interest had just begun. The largest orphanage of the Foreign Society is located in India.

India is the heart of Asia. It is the land of intense religion, dreamy philosophy and religious emotion.

India has seven hundred thousand villages and three times the population of the United States, with only one-half its area.

It is claimed that India has three hundred and thirty-three million gods. It is the most idolatrous land in the world, and many of its deities are vulgar and obscene.

The caste system in India separates the people into iron-bound cliques and makes advancement under heathenism impossible.

There are twenty-six million widows in India, of whom one hundred and fifteen thousand are less than ten years old. The widows in India are slaves and can never hope for any other life. Less than one in every hundred women in India can read.

There are mass movements resulting from Christianity now in India. Because of the persecution that comes to a man when he breaks caste and becomes a Christian, whole villages are accepting Christ at once.

Ninety-four per cent of the people of India cannot read or write. Only six women in one thousand are literate.

There are one hundred million people in India who cannot be reached in this generation by the present missionary force.

It is said that if Jesus Christ had visited one village a day in India every day for the nineteen hundred years since his resurrection, he would not yet have visited them all.

The Foreign Society is in the heart of Africa, on the great Congo River, which is the chief trade route of the continent. We have one link in the chain of stations across Central Africa, which are not only reaching rapidly the pagan tribes, but also stemming the tide of Mohammedanism from the north. We have twenty-two missionaries in this field. Our African mission has nearly two hundred native evangelists and many outstations. Although there are no railroads the remote parts of our field are made accessible by the use of the mission steamer, the "Oregon." Although the mission is only eighteen years old, there are about 4,000 converts. Two more stations should be established very soon.

There is room in Africa for the United States, all Europe, India, and China. The continent is six thousand miles long, and four thousand miles from east to west.

If a man should preach every day to ten thousand Africans, not one of whom has heard of Christ, it would take him sixty-five years to tell the gospel story to all of the inhabitants who are in darkness.

Africa is a continent of fears. Her people are bowed down by generations of witchcraft, cannibalism, poverty, vice, disease, superstitions, theft, polygamy, and murder.

When David Livingstone entered Africa over a half century ago, little else was known but its coast line. To-day it is being gridironed with railroads, and its commerce is reaching the world.

Africa is a great competing country between Mohammedanism and Christianity. Millions of Mohammedans are pressing down from the north, and unless Christianity wins the pagan tribes of the interior soon, Africa will be Mohammedan.

The African people are childlike and susceptible, and readily accept the gospel when the power of the witch-doctor is broken. Their earnestness and zeal in Christian service is an inspiration to the world.

The people, before the missionaries go to them, have no written language and no organized religion whatever. They are given a written language and schools and their whole manner of life is changed.

The circles on the map indicate the fields of the Foreign Society in China, Tibet, and the Philippines. Our work in China is in the great Yangtse valley and centers in Nankin. This is one of the most strategic centers in all China. The fields occupied are on China's greatest trade route, the population is dense, and Nankin is the old center of education. On the Tibetan border we have a great area for evangelization, and in the Philippines the territory occupied is most important. The Foreign Society has fifty-one missionaries in China, twenty-one in the Philippines, and eight in Tibet.

It required over fifty years to win the first thousand converts in China. Recently a larger number than this were enrolled as inquirers during a single night in one city.

The five divisions of China exceed the United States by an area larger than the German Empire, England, Belgium, and Montenegro.

The number of people in China is equal to those of all North and South America, Africa, Great Britain and Germany combined.

China has 743 walled cities and 450,000 villages and towns.

A wonderful people who have held their national and racial characteristics for four thousand years. A people that thrive in the arctics and in the tropics. A patient, long-suffering, tenacious, hard-working, substantial race.

Awakening now from her slumbers of two millenniums, China is eager for all the good the West can give her. Her people are crowding our mission schools.

Tibet is the most remote country in the world. It is situated in a high plateau in central Asia.

It is a four-months' journey from San Francisco to Batang, on the Tibetan border. The journey is made by ocean steamer, river steamer, house-boat, raft, on the backs of yaks, in sedan chairs, and on foot.

Our own missionaries are on its border and have itinerated into the interior.

The Philippine Islands have a population of eight millions and nearly fifty different dialects and languages.

The Philippines are the crossroads of the Pacific, and from these islands go out strong influences into all Asia.

The Philippines are under the American flag, and American schools, courts, sanitation, and progress are dominating the Islands.

India Is a Great Mission Field.

H. A. Eicher, Damoh.

Because of the greatness of her unreached multitudes: 300,000,000 people without Christ and without hope. Whole native states ruled by Indian princes are still unoccupied or without any organized mission work being done. In the great occupied fields but a small part of the common people have actually heard the message.

Because of the greatness of her spiritual need, the moral blackness of her people. The lowest of moral vices are carried on in the name of religion. Licentiousness and immorality of the blackest kind permeate every phase of her religious and social life.

Because of the greatness of her ignorance and superstition. Less than 2% of her entire population can read or write. Ignorance of all laws of health and sanitation, and of the common sciences makes her physical and sanitary condition deplorable.

Because of the greatness of her problems, her challenge to the Christian world. The aggressive resistance of Mohammedanism, the opposing power of the Hindu priesthood, and the adamantine wall of caste, all stand in the way of Christian progress, while extreme poverty and low social conditions add difficulty to the work.

Because of the greatness of her opportunities for development. The antiquated methods of labor, the backwardness of every phase of life, the poor economic conditions, and ignorance as to health and sanitation, as well as many other conditions, offer great opportunities for development and improvement. Christ saves in this life as well as in the life to come.

Because of the greatness of her prospects. India is awakening. Opposition is weakening. Caste is yielding to the leaven of Christianity. A desire for education in the sciences and in Western learning is rapidly growing. Now is the time to guide the changing life of India and make of her a unified Christian nation.

Because of the greatness of her mass movements toward Christ. In localities where caste is giving way and the leaven of Christ has done its work, whole villages and communities are coming to Christ. They are pressing into the kingdom faster than they can be cared for. In one mission at least they are being refused by the hundreds and thousands because they cannot care for them, organize them into congregations, and provide teachers and pastors for them. Such a movement is opening in our own mission. Now is the critical time to man the field and equip it.

Because of the various cults of Reformed Hinduism. Christianity, making itself felt in India, has awakened the jealousy of the Hindus, who, in order to maintain their hold on the people, have organized reform movements, copying the methods of Christianity and eliminating some of the outstanding objectionable features of Hinduism, thus producing a reformed Hinduism, and a missionary Hinduism, but none the less idolatrous and immoral Hinduism. It is a harder enemy to fight, and now is the time to meet it before it gains greater hold.

Because of her intensely religious life, her striving after the things of God. India is the home of religions. The Indians are said to be the most religious people of the world. Every act of life has its religious significance. Devotions, ablutions, ceremonial feasts and offerings, and ritual performances fill the lives of the Indians. Personal sacrifices, enduring of hardships, long pilgrimages, self-inflicted pains and tortures are everywhere signs of the Indians' de-

votion to what they know of God. Yet they have no moral righteousness or purity of life because they have not found God.

Because of her utter hopelessness without Christ. They have tried their own religions for centuries and have failed. They have tried reform methods and have failed. They have tried copying Christian methods and have failed. Their spiritual life is not lifted, their moral darkness is not dispelled. They have not found God and peace.

WHY JAPAN NEEDS CHRIST.

Bertha Clawson, Tokyo.

Japan needs Christ:

For This Reason—There is no word in the Japanese language for **home.** Japan needs Christ to sanctify and bless her homes.

For This Reason—Womanhood is not revered in Japan. She needs Christ to give her women their proper status in the home, in society, and in the nation.

For This Reason—Her little children and her boys and girls of school and kindergarten ages need Christian ideals. Many of the teachers in the Government schools, both men and women, are openly corrupt and vicious in their lives. Think what this means to childhood!

For This Reason—Her cities, towns, hamlets, and country places are priest-ridden. Neither Buddhism nor Shintoism nor any other **ism** can wash away the stains of sin. No power but Christ's can do that.

For This Reason—Her young men and women of college and university grades have no ideals held up to them save their ancient sages, rulers, and statesmen. The immorality among the students in Japan, both men and women, is appalling. **They must have Christ.**

For This Reason—Her country places are so dark, the people are so ignorant, they are so without joy or peace. Christ alone can give them these priceless gifts.

For This Reason—Until Christ came to Japan there was no home for the thousands of lepers within her fair borders. These poor outcasts are just beginning to know of Him who loves them so. They need Him in greater power.

For This Reason—The sinful, fallen womanhood of Japan cannot be saved without Him. The followers of no other religion than that of Christ have any love for such as these.

For This Reason—Those in high places, those in authority, need Him. There are no great leaders with high ideals to lead the people. They so need "the true light that lighteth every man who cometh into the world."

For This Reason—There is no pure meaning for the word **love** in the Japanese language. Who can teach them the true meaning of that word save Him who is Love!

For This Reason—The Japanese nation is deceiving herself and the world because she does not know her true condition. She has the veneer of Christian civilization while in reality she is a sinful, idolatrous nation. She needs Christ to reveal to her her real condition.

For This Reason—She needs Christ because without Him she is wholly and irrevocably lost. There is not one ray of hope for her or her great people without Him.

ARGUMENTS FOR EVANGELIZING CUBA.

W. L. Burner, Matanzas.

Argument No. 1: Cuba is a protectorate of the United States. If she has received political aid, a Constitution, and a government from Uncle Sam, is it asking too much that she also receive the best gift our rich country can give—Christ and life?

Argument No. 2: Cuba is rich and vitally related to the States commercially. Daily two whole trains loaded with machinery and merchandise are ferried across the ninety-mile channel to Cuba. Her

commerce with the States is two hundred million dollars a year, while the value of her commerce with the rest of the world is only ninety-eight millions. These people with their wealth should be won for Christ.

Argument No. 3: It is difficult. There is no country where the appeal to the heroic is greater. It is not a call to long and dangerous voyages and to physical peril. That would be easy. We have practically all the advantages of modern civilization. But it is a call to help quicken to life seared and atrophied consciences; to teach and implant new conceptions of right, truth, morality, and justice, and to see them stumble and fall and go backwards, and then to help retrace their forward steps all over again until finally the new conceptions are implanted. It is a mental, soul suffering, not a physical anxiety. This would be a relief.

Argument No. 4: Cuba is without Christ. Men in high position boast the fact that the government is without religion. Catholicism, as a State religion, has been rejected. The cultured and wealthy have turned from the church, using it only to christen their children and marry their lovers because it is custom. Both are highly social events. They are freethinkers or coldly indifferent to all Christian effort. They can be reached only by being attracted by some tangible benefit to be received, which is found generally in mission schools and social service undertakings. From this they learn the spirit and meaning of Christianity and are won for the Master.

Argument No. 5: Because of denominationalism, we who plead for the union of all Christians need to evangelize Cuba. Sectarianism was once rife here; now there is greater fraternity among the different communions. But how all need to learn the great lesson of oneness so essential to the full coming of Christ's kingdom! "that the world may believe that thou didst send me." This is our distinctive mission here. We are so weak they think we are playing on the job. You can help us change this condition. WILL YOU?

This is Miss Kate Johnson's jinrikisha man in Japan, who has won thirty people to Christ in two years. He labors daily pulling people in his little cart, but is always doing personal work. The Japanese children are in a Sunday-school he conducts.

What $600,000 Would Mean to the Mission Fields.

Some of the missionaries have been asked what it would mean to their fields if the receipts for this year reached the goal of $600,000, which has been set. This advance in gifts would mean that the following sums, at least, could be added to the work of the various fields:

China	$30,000
Japan	20,000
India	20,000
Africa	15,000
Tibet	5,000
Philippines	5,000
Cuba	5,000
	$100,000

$5,000 ADDITIONAL FOR CUBA.

If we had $5,000! It staggers us. It would work miracles in Cuba. It would open work in Havana, putting us on the religious map of this Pearl of the Antilles. It would enable us to establish day schools in Union and Jovellanos. It would mean the enlarging and extension of the new social work in Matanzas. It would put a man in Agramonte to care for a large area now untouched by any church. It would mean in reinforcements two families and a single lady. It would bring the message of life to those now in ignorance and superstition and add many precious souls to Christ and eternal life.

W. L. Burner, Matanzas.

WHAT $20,000 WOULD MEAN FOR INDIA.

Twenty thousand dollars additional for India this year would mean,

First. Equipment, passage, and one year's salary for two families and two single lady missionaries. We need these so much.

Second. One new station and four new outstations in that great open field of Chhattisgarh, where the opportunity is so ripe.

Third. Two new dormitories so badly needed for the Harda High School.

The above I believe to be the greatest needs for India just now. You will note that if the $20,000 extra should be realized more than that number of new missionaries should be sent out. There should be at least one family more, that the old stations may be cared for, and have two families ready to open the new station in Chhattisgarh. H. A. Eicher, Harda.

SOME THINGS $20,000 WOULD DO IN CHINA.

If the Christian churches of America will raise $600,000 this year in their offering, China's portion will give her funds to provide three new missionary families with their homes, build one new church and institute with land for recreational and community center, two new grade schools with land for recreational and community centers, four new primary schools with community centers, and last, but not least, $100 worth of much-needed equipment for every missionary who is in a position to use it.

F. C. Buck, Luchowfu.

HOW AFRICA COULD USE $15,000.

Suppose we could count on $15,000 more for Congo this year than we had last year, what could we do with it? We could pay the salaries of three new missionary families; their traveling expenses to Congo, build for them three new dwellings and one new hospital, and equip a launch. Then we could send three families to open up a new station. This would mean the placing the gospel in the midst of another hundred thousand men for whom Christ died.

This would, of course, give a $15,000 momentum to the work already started, consequently our press would be enlarged, more translations made, more children would come to school, more young people would be trained for the ministry, more itinerants would be made, more people would hear and believe, and more patients be treated. This $15,000 larger interest of the churches in America for Congo would add that much more enthusiasm to the missionaries. This would be communicated to the native church, and the resulting forward movement would so please the home churches that they would continue to give us the dollar boost, as well as their prayers.

Chas. P. Hedges, Longa.

"WHAT WOULD $20,000 MEAN TO JAPAN?"

1. It would give the Youngs a much-needed house at Fukushima.

2. It would provide house and land for the McCalls at Tsuruoka.

3. It would mean a library for Bible school and preachers.

4. It would be a ground-floor start in the Union Women's Christian College.

5. It would put a new family in old Akita.

6. It would provide their home.

7. It would mean salary for ten new evangelists.

8. It would mean salary for seven new Bible women.

9. Provide a year's travel for these seventeen workers.

10. It would provide us four stereopticons so badly needed.

11. It would meet our part in the school for foreign children and enable us to keep our own children on the field with us much longer.

Every item here seems to me just an absolute necessity, and my heart fairly burns for the realization of some of them.

C. F. McCall, Akita.

$15,000 ADDITIONAL MONEY FOR THE PHILIPPINES.

1. It would make possible the manning of the Aparri station where missionaries have been needed for twelve years.

2. A training-school for women would we make a reality. How sorely it has been needed.

3. Our stations could be reinforced with additional evangelistic missionaries and the Filipinos be given a larger share of responsibility.

W. H. Hanna.

IN GIVING TO FOREIGN MISSIONS.

REMEMBER, that there are a billion people in non-Christian lands that have never yet heard of Jesus Christ.

REMEMBER, that there never has been a time since the dawn of the Christian era when the lands were so open to the gospel, the distances so short, the opportunities so immediate, the transition so wonderful, as just now.

REMEMBER, that the Christian people have more money, more leadership, more knowledge, and more obligations to world-wide missions than ever before.

REMEMBER, that out of every twenty dollars we give for Christian work in the homeland, we give one dollar to the foreign missionary work.

REMEMBER, that your Foreign Missionary Society has to do in mission lands what many agencies are engaged in at home. We must preach the gospel, train native preachers, heal the sick, care for the orphan, publish Christian literature, conduct schools and colleges, build missionary homes, construct chapels, and build up Christianity from the beginning in a heathen environment.

A NEW MISSIONARY BOOK AND HOW TO USE IT.

TEN LESSONS ON THE MISSIONARY AT WORK should be used in every church.

DO THIS. Get up a missionary program for a church rally and have short addresses made on each chapter of the book.

DO THIS. Organize a mission study class to meet in some home each week for ten weeks to study the book.

DO THIS. Use the book in the prayer meeting, having some one at the close of each service give a brief talk on a chapter.

DO THIS. Get the Endeavor Society to take up the study of the book for ten consecutive evenings.

DO THIS. Use the book for supplemental studies in the Intermediate and Adult Departments of the Sunday-school.

DO THIS. Preach a missionary sermon or series of sermons based on the book.

TEN LESSONS ON THE MISSIONARY AT WORK will be mailed for 15 cents. In numbers of five or more, 10 cents. Address the Foreign Christian Missionary Society, Box 884, Cincinnati.

How the Bible Works.

Seed and Fruit.

A few days ago the emperor of Japan gave $1,500 to the Christian "Doshisha" University in token of appreciation of its work. It is worth while to recall the seed of which that university is the fruit. Some fifty years ago a young Japanese of Yedo, named Neesima, came across a Chinese Bible in the house of a friend. The very first verse of Genesis won his assent to its doctrine of God. His friend told him that the book came from the Bible Society in America. Neesima had never seen a missionary, but from reading the Bible he was led to decide that he must go to America to learn more about God. According to his own story, when he landed in Boston after a long, long voyage in a sailing vessel, he uttered this prayer: "O God! if thou hast eyes, please look on me. O God! if thou hast ears, please hear me. I want to read the Bible and to be civilized by the Bible!" God heard his prayer. The owner of the ship which brought him to Boston was a member of the Prudential Committee of the American Board (Congregational). He helped Neesima to learn of Jesus Christ and to get an education in order to teach young men in Japan. In due time the American Board helped him give expression to the longing of his heart. The Doshisha College was founded with Neesima as its principal, and has prospered and grown exceedingly. Neesima is dead, but the Doshisha is his memorial which the emperor of Japan has delighted to honor.

The story of Neesima is but one of thousands illustrating what the Bible is doing among the nations. In China, Korea, Turkey, the Philippines, Argentina, Brazil, Mexico, and among the immigrants in our homeland Bibles or Testaments left by Bible colporteurs in some unspiritual Sahara have proved in scores of cases the seed of living, active congregations.

The British and Foreign Bible Society, first among all its followers, in the year ending March 31, 1915, sent forth 10,162,413 volumes; the Scottish National Bible Society, 2,762,616 volumes, and the American Bible Society, 6,406,323 volumes. The aggregate issues of these three societies in the one year were 19,331,352 volumes. The eighteen other Bible societies (chiefly in Europe) which print Scriptures, according to the last reports received, issued in one year 1,574,816 volumes. The tremendous aggregate annual issues of all the Bible societies which print may be reckoned as over 21,000,000 volumes. These were not published with any commercial aim in view. These societies work as one for the simple object of increasing the circulation of the Bible, and these startling figures show them to form the largest and most potent single agency that furthers the advance of the kingdom of Jesus Christ.

A Contrast in Testimonies.

At the beginning of the nineteenth century, before missionary work had been done in India, an officer of the East India Trading Company said: **"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."**

At the end of the century, after the heroic work of many missionaries, the outstanding results of missionary work were so good that the British governor of Bengal said: **"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."**

China Listening to the Gospel.

—From *World Outlook*.

Rarely in America do you find a larger or more interested audience than this. It is but a small section of a great crowd listening to a Gospel sermon. The problem in China to-day is not the securing of an audience, but the securing of sufficient workers to follow up and lead to Christ the thousands that are interested. China is now open to everything from the west—education, commerce, democracy, reform, and the teachings of Christ. Every class is accessible, every barrier down. Never has the world seen a more hopeful or dangerous hour for a great race. American Christianity can save China, or the hour of opportunity can slip by, perhaps never to return. Which shall it be?

Have you a missionary committee in your church? To be up to date and efficient you should have one. To ask the pastor to be the sole leader for missions in your church is like asking him to make the every-member canvass alone.

Raising a Missionary Offering in a Small Church.

O. H. Hardaker.

One Sunday morning, at the close of Bible school, it was suggested that our people in Sutherland raise $15 as a missionary offering, and this was approved by all present with one exception (the writer). I went home feeling somewhat sad, because I thought our people could give more. So I was determined to study my people and find out if they really could give more for foreign missions. And I may say that I believe that this is where we preachers many times fall—we spend too much time in studying and trying to find out where Cain got his wife instead of studying and finding out what is the greatest and most successful work our people can accomplish. The more I studied the people of Sutherland, the more convinced I was that they could raise fifty dollars just as easy as they could raise fifteen dollars. The following Sunday I stood before my people with a message that was burning its way into my heart, and it was my desire to make this message burn its way into the hearts of the people before me. My subject was, "The Best We Have." And I took for my text Mark 14. 3, 9. From this text and context I pointed out the fact that Christ deserves the best we have. This woman of the text could have been more economical; but no—she gets the very best box, and puts in it the very best perfume, and pours it on the head of her Redeemer. But the trouble with us to-day is we bring to Christ too cheap a box. We take the very best of the lumber for our structure, and give Christ the chips. We eat the ripe, luscious clusters and give Christ the rinds and the peelings. I told my congregation that this woman made her offering to Christ. And in turn asked: "What offering have you made to Jesus? She brought the best she had. What offering have you to make to the Lord? Some of you have been sick. In the hours of loneliness and suffering, you said, 'Lord Jesus, let me get well this time, and I will consecrate myself and all that I have to thee and thy work.' The medicines did their work; the doctor was successful; you got well, and you are here this morning. What offering have you to make to the Lord Jesus who cured you? To-day at noon, when you gather around the table, if you had to call the family names, they would all answer. Plenty at the table, plenty in the wardrobe. To that Jesus who has clothed and fed you all your life, to that Jesus who covered himself with the glooms of death that he might purchase your emancipation, what offering of the souls have you to make this morning?" And before closing this service I told the people that I was ashamed of the amount they had suggested raising for foreign missions, and further said that I wanted not one penny less than fifty dollars for our missionary offering. After service several came to tell me that they could never raise fifty dollars. And one man had the nerve to come and tell me that he never gave to foreign missions, that **charity began at home.** This reminded me of a story I read, which is worth repeating: "A certain millionaire did not approve of foreign missions. One Sunday at church, when the collection was being taken up for these missions, the collector approached the millionaire and held out the collection bag. The millionaire shook his head; 'I never give to missions,' he whispered. 'Then take something out of the bag, sir,' whispered the collector. 'The money is **for the**

heathen.'" You will find nine times out of every ten that the men and women who cry out, "Charity begins at home," never give a red cent to home or foreign missions.

Well, time rolled by and at the morning service on Children's Day I gave a very strong missionary sermon, which seemed to make a very deep impression upon the people, and at the close I told them to come prepared to give fifty dollars at the close of the program to be given by the children at the evening service. I had the program so arranged that one of the best items was the very last, and just before taking up the offering I made another appeal, giving some facts from the foreign fields. We took up the offering, and I had arranged for the officers to count the money in another room and hand me a slip of paper stating the amount raised; in the meantime the choir sang:

"Far, far away in heathen darkness dwelling,
Millions of souls for ever may be lost.
Who, who will go, salvation's story telling—
Looking to Jesus, counting not the cost.

"Chorus:
"All power is given unto Me;
All power is given unto Me;
Go ye into all the world and preach the gospel;
And lo, I am with you alway."

While the choir sang this song I gave an invitation for volunteers for the ministry. (It was this song that persuaded me to enter the ministry. After helping to sing it in a missionary meeting in Lancaster, England, I cried, "Lord, open the way, and I will go." The way was opened, and after many hardships I went forth as one of His disciples teaching the people.) No one responded while our choir sang the invitation. At the close of this song I was handed the slip of paper and was disappointed to learn that our offering was only $29.89. I turned to the congregation and broke the news of the amount of the offering raised. Here I made another appeal, stating that I was going to have another look into their pocketbooks, that I felt the Lord would never forgive me if I closed the service without first having received fifty dollars for those in foreign fields. And in four minutes our offering was made fifty-three dollars.

Now, I feel sure you will agree with what I said at the beginning of this article, "It was very simple." Here is my plan in a nutshell—two things: First, study your congregation and determine what they CAN do. Second, stick by them and to them until they have accomplished what you have determined they CAN do.

DOES CHRIST RECEIVE HIS SHARE?

Is not the big problem of missionary giving that of adjusting our personal expenditures so that Christ will not receive the tag end of what is left, but his rightful part? It is all his if we are his, and our personal expenditures should be made as though we were to present to him a weekly audit of our account. Does a fifty dollar annual tobacco bill, an automobile, or a horse and buggy force us to leave Christ at the tag end of our expending?

GIVE YOUR PEOPLE THE FORWARD LOOK

BY laying out a worthy program of missionary education and giving for the church.

BY preaching at least three sermons on Foreign Missions.

BY telling new world incidents which will link your people up to the workers on the distant firing lines.

BY reading the best missionary books and giving the church the benefit of what you have gleaned.

BY preaching a sermon on bequests for our great missionary causes.

BY making a drive on the responsibility of the church for world conquest.

BY making the terms of world-wide missions the regular dialect of your preaching vocabulary.

BY being as severe on covetousness as on other sins in the church.

BY interesting the people to pray for the work and workers in the world fields.

BY making the people familiar with Kingdom geography through maps and facts.

BY putting through the every-member canvass and placing world-wide missions on a high and regular plane of support in the church.

BY urging the church to look out and help train at least one candidate for the mission field.

WORKERS UNDER THE DIRECTION OF THE FOREIGN SOCIETY.

	Missionaries.	Native Workers.
China	51	234
Japan	29	83
India	34	187
Africa	22	213
Philippines	21	75
Tibet	8	7
Cuba	3	4
Scandinavia	4	..
England	15	..
Total	187	803

GREAT PROGRESS IN AFRICA

During the past seven years the work in Africa has advanced as follows:

1. Two new mission stations have been planted.
2. The steamship "Oregon" has been launched on the Congo.
3. Seven new mission homes have been built. Brick and galvanized iron houses have taken the place of wooden. A hospital has been built at Lotumbe, and also a church. Other buildings are under way.
4. Twelve new missionaries are on the field; that is, the force has been more than doubled.
5. The number of native evangelists and workers has been easily trebled.
6. Not less than 3,500 people have been baptized.
7. The general education of the people has grown wonderfully.

INCREASE IN GIVING TO FOREIGN MISSIONS.

A study of the increase in foreign missionary giving through the Board treasuries of America since 1900 is very suggestive:

1900	$6,114,759
1905	8,120,725
1910	11,908,671
1915	17,145,533
1915, U. S. and Canada	$18,793,990
1915, The World	32,677,944

EDUCATIONAL WORK OF THE FOREIGN SOCIETY, 1916.

	Elementary Schools.	Colleges and Bible Colleges.	Total Pupils.
China	39	2	1,055
Africa	44	1	1,078
India	22	1	1,645
Japan	10	1	534
Philippines	5	2	69
Tibet	1	..	38
Cuba	1	..	40
Others under instruction (all fields	..	..	1,545
	122	7	6,013

Hilarious Givers.

A. McLean.

"The Lord loves a cheerful giver." The Greek word translated "cheerful" is the word "hilaros" or hilarious. There are those who find pleasure in giving as they are prospered. They are thankful for every worthy appeal. They look forward to the great missionary days in the church as little children look forward to Christmas. They throw up their hats, so to speak, because of the privilege of assisting in the maintenance and enlargement of the Lord's work.

Dr. Schauffler says that when he was a lad one of the deacons asked him why it was that when the collection was being taken the organ always played. On being told that he did not know, the deacon said he thought it was done to soothe the feelings of the people. It is a strange notion that when people give of their substance to the Lord they need something soothing in its nature: something to prevent nervous prostration or apoplexy or some other calamity. We should know that if there is any reluctance in giving, the reluctance is an unmistakable sign of spiritual immaturity, and the measure of the reluctance is the measure of the immaturity. To a well-developed Christian giving is the most delightful part of the entire service in the house of God; more delightful than listening to the most eloquent men alive, or to the greatest choir that ever led a congregation in songs of praise to God: more delightful even than sitting around the table of the Lord and remembering his broken body and shed blood, because giving best develops and best expresses the grace of God in the human soul.

The sainted evangelist, J. V. Updyke, said that the only man of whom it is said in the New Testament that the Lord loves is the cheerful giver. It is not said that the Lord loves the man who believes, and repents, and confesses his faith in Christ, and is baptized, and attends the services of the church regularly; He does love him, but He did not think it necessary to say so. The only man of whom He thought it necessary to say this is the cheerful giver, because cheerful giving is such a rarity in the life of the average Christian.

If every believer were a cheerful giver, we would see the kingdom of God come with power and in a day.

If Christian people were as joyous at the prospect of helping evangelize the world as they are enthusiastic over the election of a President, the world's conquest would not be far off.

You can give without loving, but you cannot love without giving.

Great Truths in Both Stately and Humble Verse.

THE MESSENGER OF CHRIST WHO COMETH LATE.

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile;
The needs of men are met on every hand.
But still I wait
For the messenger of God, who cometh late.

"I see the cloud of dust rise in the plain;
The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait.
The messenger of Peace, he cometh late.

"They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night,
From many a mosque there comes the call to prayer.
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ, who cometh late."

THE PREACHER WHO WINS.

The preacher who wins is an average man,
Not built on any particular plan,
Not blest with any particular luck—
Just ready and earnest and full of pluck.

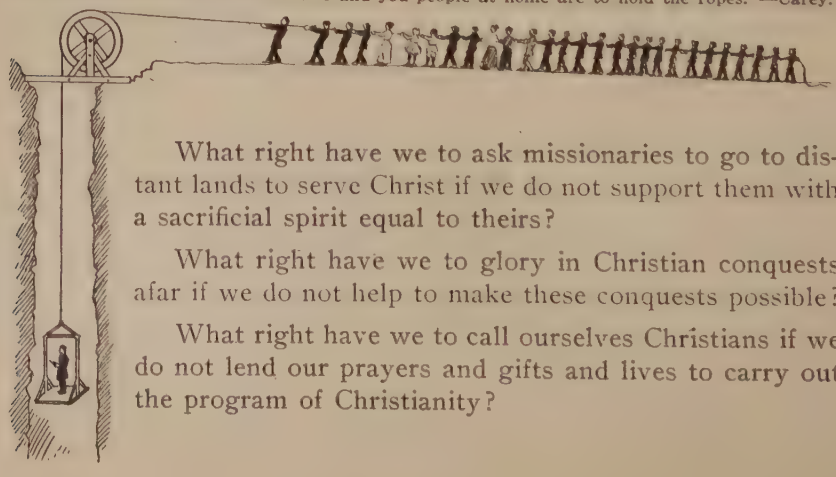
When asked a question, he doesn't "guess"—
He knows, and answers "No" or "Yes";
When set to a task the rest can't do,
He buckles down till he puts it through.

Three things he learned: that the preacher who tries,
Finds favor in the church's eyes;
That it pays to know more than one thing well;
That it doesn't pay all he knows to tell.

For the preacher who wins is the man who works,
Who neither labor no trouble shirks;
Who uses his heart, his head, his eyes;
The preacher who wins is the preacher who tries.

ARE YOU AT THE OTHER END OF THE ROPE?

"I am going down into the dark mine and you people at home are to hold the ropes."—Carey.



What right have we to ask missionaries to go to distant lands to serve Christ if we do not support them with a sacrificial spirit equal to theirs?

What right have we to glory in Christian conquests afar if we do not help to make these conquests possible?

What right have we to call ourselves Christians if we do not lend our prayers and gifts and lives to carry out the program of Christianity?

Put Your Appeal On a High Plane.

ASKING PEOPLE FOR BIG THINGS.

A. E. Cory.

It is easy to ask men of affairs to do big things for the kingdom of God when you have something to ask them for. They demand purpose, proof, and the ability to deliver the goods.

The pastor is the only proper entrance to his men of affairs. Better, however, than being the means of approach, he should be the one to "put it up" to those who are constantly under his ministry. A pastor who is doing great things with his men said recently, "Before I can 'put it up' to my men to do great things, I must have it on my own soul."

Oh, how near the truth was that statement! No man can impress the other fellow unless he is suffering over the needs of the world. Alexander Paul went back to China saying he was heartbroken because he found so few people suffering over the world's needs. If pastor or laymen would get or give big things for God, he must "have it on his own soul."

Again, my pastor friend said, "To get big things for God, I must dare to ask, I must not be afraid." How true that is! To go to a man of power with an apology or with fear is to defeat your case in the very beginning. It must be a courage born of soul suffering and knowledge. Again my friend told me, "When I know, I can make the other know." Facts of need, facts of opportunity, facts that fix responsibility, inspire the passion for securing big things.

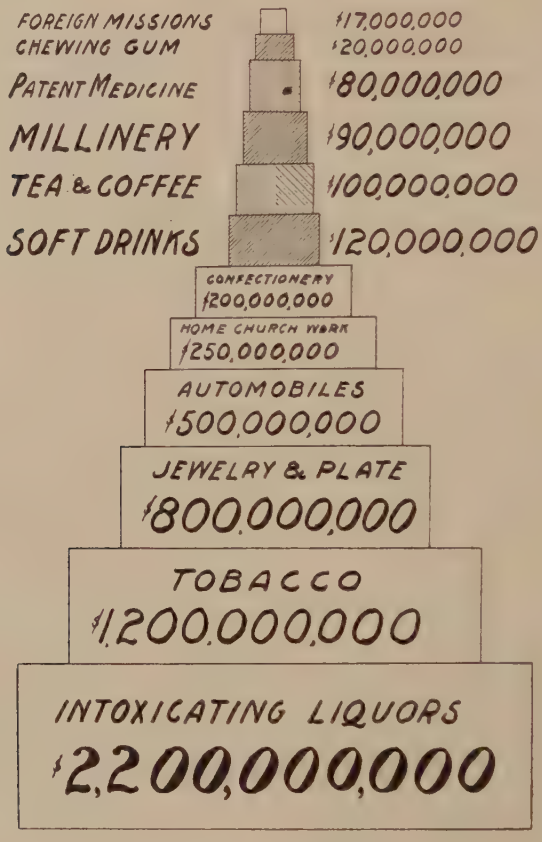
Men are trained to-day to dare in every line except for God. The man of affairs dares everything to make his money. Why should we not dare him to use it for the needs of the world? A great business man who has come to a larger sense of stewardship recently said to a group of men, "Make all the money you can and keep just as little as you can."

With this growing sense of stewardship the pastor with a definite world program can lead his men to do mighty things for God.

MAKE THE APPEAL WORTHY

The man who has put the missionary work of his church on a high, heroic plane is the man who is happy in his work. Why should a leader hesitate to challenge his people with a big, bold call for worthy things? The missionary cause is made sacred by the shed blood of the Saviour and the sacrificial service of lonely missionaries. Is there a battle-cry more worthy to make our blood flow fast than "The World for Christ"? A man recently traveled a thousand miles to pour out his heart to a rich congregation of men in regard to the staggering needs of the mission fields in this crisis-hour of the work. After an hour's burning appeal the preacher said, "Now, we've hardly done as much as we should for missions; some of you will have to give $5." Was that worthy of the cause or the speaker? Many preachers have learned to their great joy that the men in their churches who love them most are the ones they have asked to do big, worthy things. Is there a time in all the year when a pastor has a finer opportunity to enlist his people in big things than at the time of the appeal for Foreign Missions? The local expenditures for the church may be satisfied within a certain limit, but the needs of mission lands are without limit. No wealthy man can find sufficient avenue for sacrificial gifts in the local church, but the world field can challenge all that he possesses. Make that challenge to him. Tell him of the needs, the opportunities, the investments for Christ in distant lands. Give your men a task bigger than they can do.

How Americans Spend Their Money.



Now or Never.

Christianity must dominate the new forces, the new conditions, the new nations, the new institutions, the new ideals NOW or lose the greatest opportunity the church has ever faced.

We blame the church of the past —of Judea, of the Roman Empire, of the Crusades, of the Reformation, of the American Colonies—because it did not know the day of its visitation and let so many opportunities slip from its grasp.

Will the future say the same of us?

No generation ever faced such possibilities of future weal or woe as does ours as it sees nations being reborn, civilization looking to the church for guidance, and yet sees the forces of evil, of paganism, of Mohammedanism growing more aggressive.

The church of Jesus Christ must grow militant or it will grow feeble.

Christians must sacrifice for their Master or see their Master put to an open shame.

The opportunity is marvelous and appalling.

It is God's challenge to his church.

Is It Nothing to You

THAT one third the world is still illiterate, ignorant of true prayer, and beyond the reach of medical skill?

THAT the most far-reaching movements in human history are now taking place, affecting three fourths of the human race?

THAT every continent, every race —white, brown, black, and yellow— and every religion is involved in the war abroad, fighting on one side or the other?

THAT the thirst for Western education has gripped the Far East with a startling rapidity, breaking down age-long traditions as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? Soon 50,000,000 will be at school in China.

THAT doors hitherto locked and barred are now "off the hinges," with the literati of China averaging 4,000 daily to hear the gospel message from Mr. Eddy, and in the mass movements of India, scores of thousands turned away from the church because of no teachers to instruct them?

THAT America is growing rich at the rate of about nine millions a day, the wealth of Protestant church members in America alone being estimated at $23,000,000,000?

THAT not one-half these church members give to either local church expenses or to benevolences, nor are they enlisted in any active church work?

THAT the average annual gift per capita to missions of all evangelical churches in the United States is but 75 cents a year, while the average per capita gift of Canada to her war fund alone is $42?

THAT the spiritual leadership of the world is ours, if we rise like men and take it with the right kind of faith and daring?

THAT the great Captain waits, with the banner of the cross in His hands, for His rich and prosperous church to follow?

THE PLACE OF WOMEN IN THE ORIENT.

A JAPANESE CARTMAN AND HIS WIFE.

Here, as in most non-Christian lands, the wife does much of the manual labor, and takes a place of great inferiority to her husband. Women have no thought of equality where the gospel has not gone and lifted her to her rightful place. In many non-Christian lands women are virtually slaves and vassals. In Africa they are sold, even in India only one in one hundred can read.

INDIA SWINGING TOWARD CHRIST.

—From the *World Outlook*.

This group of men in India consists of headmen, or magistrates, from a large group of villages and towns in India. They are all waiting for Christian teachers to be located in their towns and are voting on the question. This is indicative of the great mass movements toward Christianity in India, where whole villages are asking to be baptized.

ONE PATH.

The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight;
One path is theirs and ours—of sin and care;
But we are borne along, and they their burdens bear,
Footsore and weary each upon his way;
Mute is their sorrow, while we kneel to pray.
Glad are they of stone on which to rest,
While we lie pillowed on our Father's breast.

Effective Missionary Speaking.

J. Campbell White.

It seems desirable in this connection to give some careful consideration to what constitutes effective missionary speaking. This is a matter of vital interest not only to pastors, but to all laymen who desire to make their lives count largely in making the church the force she is capable of becoming.

1. Give information rather than exhortation. "An audience is always interested when it is learning." Appeals soon get tiresome. Let the facts be the main appeal. The chief weakness of much missionary speaking is that it is long on exhortation and short on facts.

2. Deal largely in the concrete, and tie up facts and principles with personality. People are interested more in persons than in principles. The Bible is written in terms of personality. Use illustrations and stories to enforce general facts and principles. Avoid also the peril of merely telling anecdotes and not relating them closely to general missionary facts and considerations.

3. Be human. Let the emotions as well as the intelligence be stirred. Study points of contact with the audience. Don't begin your address at a point too far removed from common experience. Humor that is not forced is a help, if it is not overdone. Human problems, like illiteracy, poverty, suffering, make a powerful appeal to people, and may open their hearts to the deeper spiritual needs. "Out of the heart are the issues of life." We are governed not so much by what we know as by what we feel.

Illustrations of the unnecessary suffering in the world where Christ is not known are very valuable. If these can be accompanied by object lessons, however simple, their value is much increased.

4. Present any topic in its widest relations. Study to give comprehensive views.

If speaking of a Hindu inquirer, let his case illustrate some situation in Hinduism generally.

If telling about work in your own district, let it illustrate the conditions in a whole nation.

Think and speak in terms of the whole Kingdom rather than merely of your own denomination. Of course, it is helpful to use denominational facts for illustration, but they should not obscure the larger work of the whole church. Every Christian has a right to the inspiration of the success of the whole army of Christ, and also needs the challenge of the whole world's needs.

5. Study the value of the eye in acquiring knowledge. About 80% of all we learn comes to us through the eye. Maps, charts, and object lessons of all kinds are, therefore, of great assistance in picturing the missionary situation. They double the power of many a speaker. They are also of much help in arousing the attention and interest of a tired audience. "What gets your attention gets you."

6. Meet criticisms of missions indirectly, as a rule, without advertising them.

7. Study accuracy in statement. Many a good cause is weakened by exaggeration. One statement by a speaker, recognized as not true by a hearer, casts doubt on all the rest he may say.

8. Study to minister to the spiritual needs of the people in the audience. Missions furnish splendid opportunity for this. Exalt Christ, that seeing Him, all may be enriched.

9. Be the incarnation of all you ask of others.

Unless a man is a message, he cannot speak a message of any power. Give what you ask, and then ask what you will. Remember that it is often true:

"What you are speaks so loud that I cannot hear what you say."

"The depth from which our words are spoken is the measure of the depth at which they will be heard."

Only a consuming conviction will burn its way deeply and permanently into other hearts and lives.

"No great reform will accomplish more than is latent in the character of the reformer."

"No more comes out of men than is in them."

"Intense conviction, showing itself in intense personality, marks the difference between an ordinary leader or counselor and an exceptional one. It was not the number of his soldiers, but his power to use every man as if he were ten men, or a hundred, that made Napoleon or Phil Sheridan the general he was. Surely he who has the Christ back of him in his every word and his every deed ought to feel that he is wielding the power of the Almighty when he acts or speaks for his Saviour in that Saviour's work."

10. Have a definite and great purpose in all missionary speaking.

It is not mere entertainment or information the people need. It is conviction, consecration, action, devotion, to the end that the will of God may actually be done among men. To this end, inform the minds, arouse the feelings, but never be satisfied without trying to move the wills of those to whom you speak.

Only the knowledge that finds expression in appropriate action is of the highest value to men. If one has his mind persuaded, and his heart touched, but fails to make the proper response through his will, it is a serious question whether he is not injured rather than helped.

We are all familiar with optical illusion. But I am inclined to believe that a more common experience is emotional illusion. Many people have been deeply moved emotionally by some stirring appeal and have felt profoundly that something must be done to meet the need and have then gone away and done nothing. They seem to have deceived themselves into believing that the important thing is feeling right about the subject, rather than acting right in view of the facts. But proper conceptions and appropriate feelings are meant to be the springboard for consistent action. Until the will has acted the person has not acted. It is of great importance, therefore, that the educational process be carried to its logical conclusion, and that all new knowledge issue in worthy action.

The Church and the World Crisis.

The Protestant churches of America gave last year for Foreign Missions $17,145,533. It is estimated that Europe is spending for war $80,000,000 a day, an amount sufficient to put the foreign missionary enterprise on a really adequate basis and maintain it for a year. A year of the war would maintain this redemptive world-enterprise for 365 years.

From the beginning there have been wars, but never in the history of the human race a conflict of such colossal, unimaginable proportions as the present European war. This constitutes an emergency unparalleled since the world began.

Never since Christ was on earth has there been in pagan lands such an opening of doors, such boundless opportunities, such stirrings, and such a movement of vast masses of people to Christ as to-day. This constitutes an emergency unparalleled in all the Christian centuries.

The increase in the wealth of our country surpasses all previous records. We are free from war, and no country has such Christian leadership. This fact, confronting the facts above recorded, places Christian America in a place of opportunity unparalleled in the Christian era.

Suggestive Sermon Outlines on Foreign Missions.

Robt. Simpson.

"WHEN MEN HUNGER FOR BREAD."

Introduction. The barren fields of Europe—here and there a few blades of wheat that have sprouted in a war-horse's hoofprint or grown in a furrow ploughed by the fragments of a bursting shell. Famine with the smell of burned harvest field in her ragged garments and the earth of barren farms clinging to her broken sandals has smitten multitudes in those devasted countries on their gaunt cheeks and forced outcries that have reached as high as God's throne and as low as hell's deep pits and as far as the uttermost parts of the earth. When men hunger for bread, what will be done for them is problematical. They find charity in unlooked-for places, sometimes, and uncharity where they thought charity had her throne—charity fettered by red tape, cloaking sectarian competition, bestowed to the accompaniment of trumpets. When men hunger for bread there is a terrific obligation upon the life of one who has bread to give.

I. The incident when men hungered for bread in the sight of Jesus and his disciples. The conference: Jesus: "I have compassion on them." The twelve: "Send the multitude away." Philip: "Two hundred worth of bread is not sufficient." Put up your tablet Philip, Andrew has found a lad with a few loaves and fishes. As they walked home with the waves breaking at their feet, fathers carrying in their arms little ones asleep and clutching in their baby hands a crust of that miraculous bread, those men said, "Surely this is that prophet that should come into the world," and next day they heard from his lips an utterance stranger than yesterday's miracle, "I am the bread of life; he that cometh to me shall never hunger."

II. When men hunger for the bread of life, what will be done? The disciples who would shift the burden say, "Send them away." Let them shift for themselves—get rid of them—don't bother us with the problem of missions—don't ding their famishing cry in our ears. Question: Does that satisfy Jesus in the problem of world-wide missions any more than it satisfied him in the problem of feeding the five thousand? Is he not saying as in the olden time, "Give ye them to eat." The Philip of modern discipleship, counting the cost, looks up from his rows of figures and says, "We can not do it—We can't meet the pagan world's needs—It is too big an undertaking—It will take millions of dollars and thousands of years. Another calculator, who will be conspicuously absent the first Sunday in May, decides on the first Sunday in March that there are too many non-Christian people at home for the church to attempt to give to the pagan world the Bread of Life. Put up your tablets, you expert accountants, with so little faith, for some one is found who will give Jesus all that he has for the wonderful work that his Lord can do with the gift. It is a Martyn, a Morrison, a Carey. It is an Eldred, a Loftis, a Meigs. It is a man with his thousands in annuities—a poor child with his best on Children's Day. The miracle is wrought—the multitudes are fed and praise the name of the Wonderful One.

THE GOSPEL A WORLD FORCE.

Text: Rom. 1. 16. "I am not ashamed of the gospel."

Introduction. This was a more daring thing for Paul to say than for us. The gospel was new; with us it is old and has been proved. Like counting "In Memoriam" a great poem, or the "Sistine Madonna" a great painting when it first appeared. It took courage; it takes only good judgment now. Paul had three lines of argument: 1. The influence of the gospel on himself; could not be ashamed of a force that had so changed him. 2. Its influence on other men, men of all sorts. 3. His insight into the nature of the case. Such a gospel would be sure to do world service. All these have gained power with the years.

Yet the world ability of the gospel is challenged anew at this time. More difficult conditions under which its work must be done—closer relations of nations, European war, apparent failure of Christians. Still we believe it a world agency, adequate to the spiritual conquest of the world. Five elements in the nature of the case:

1. The gospel originated in the love of God for the world. Three Scripture sayings about God's love: Who loved me (Gal. 2. 20), who loved us (Eph. 2. 4), loved the world (John 3. 16). God hates sin everywhere because he loves men everywhere. Rom. 1: Not without witness anywhere.

2. The conditions of the gospel are feasible for the world. Makes no Oriental appeal. Asks nothing which cannot be done as easily and naturally in China as in Chicago; in Africa as in Arizona. Speaks the language of all nations without a brogue. Calls for a kind of life which can be lived anywhere. Meets a need that appears everywhere.

3. Its offer is open to the world. Preach the gospel to the whole creation. Whosoever. God no respecter of persons (Acts 10)—most epoch-making human saying in history of church or religion.

4. Its purpose covers the world. Study all forms of the commission. Note incidental reference in Matt. 26. 13, showing Jesus's thought. The arms of the cross stretch straight out, marking an infinite circle.

5. Its power is adequate for the world. Great commission opens with word of Christ's authority, closes with word of his continued presence; duty of church enclosed between the two. There are no necessary evils in the presence of the gospel. When we are thinking of what ought to be, impossible is an atheistic word.

Closing. Yet this does not make salvation a world fact. No force used. Air and light everywhere, yet men can shut themselves out from them. "I stand at the door and knock." "Ye will not come unto me." The gospel is a world force, provided its believers give it its world chance. Meant to do two things: to grip one's self, and to inspire one with its world purpose—to overpower and to empower.

THE GROUNDS OF MISSIONARY OBLIGATION.

Acts 16. 9, 10.

I. The Great Need.

No place you would care to live where the gospel has not gone.

Non-Christian lands without medical science, education, the home, high moral standards, the sacredness of womanhood, the protection of childhood.

There is no solvent for the ills of heathen lands save Christ.

II. The Efficiency of Gospel.

If we are saved by it from standpoint of mere humanity, we cannot deny Christ to others.

Regenerated peoples—

Uganda, Hawaii, Korea.

Individual cases, see "Bolenge," "Breaking Down Chinese Walls," Among Central African Tribes," "In the Shadow of the Drum Tower," and other missionary volumes.

III. The Great Opportunity.

Every land is open.

Every class is accessible.

The world is made small by modern means of travel.

The nations are interdependent.

IV. We Are Able to Do the Work.

Our churches have the means.

Leadership is available.

Prayer is at our disposal.

V. The Lord Requires That the Task Be Done.

FRATERNITY IN THE HEROIC.

Cleland B. McAffee.

Text: Num. 32. 6—"Shall your brethren go to the war and shall ye sit here?"

Introduction. The incident. Purpose of request misunderstood by Joshua, but argument good. Applies specially to foreign mission enterprise. Some men speak as though it were just now being decided whether the church should attempt world work. As though people in England should debate whether they should go to war or not. They are already at it. The only question is whether the men who have gone to the front shall be supported.

1. The campaign is a wide one. Geographically. Use report of Foreign Board for languages and lands. Wide in methods. Most critics of missions are belated with their suggestions. If they want industrial missions, or educational, or medical, or social these are all familiar methods now. Wide numerically. Use report again and other figures easily available.

2. The campaign is moving forward victoriously. Use series of fresh incidents from report of Board, covering wide field.

3. The campaign belongs to us all. Foreign missionaries have no more world obligation than we have. They have gone to only one country, each of them, but we expect them to have a world purpose. We are staying in one country, and it must be with a world purpose.

(Such a sermon as this can be preached effectively only by a man fresh in his in-

formation. It ought to help in giving the world view.)

MISSIONARY SERMON SUGGESTIONS FOR FEBRUARY.

If God's plan includes the redemption of all the world—What then?

If Christ died for all men, for man as man—What then?

If Christ is the author of the great commission—What then?

If the New Testament church was a missionary church—What then?

If every disciple should go or send—What then?

If the gospel creates a better civilization wherever it is known—What then?

If the gospel produces a better social life—What then?

If the gospel is the hope of the world—What then?

If Christ meets the desire of all hearts—What then?

If Christianity is a universal religion—What then?

If a missionary church grows and prospers and an anti or o-missionary church does not—What then?

If missions is the first business of the church—What then?

If our missionaries expect us to make sacrifices equal to their own—What then?

If we have brought into being a great missionary work on the foreign field—What then?

REASONS FOR GLORYING IN THE GOSPEL.

"For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth" (Romans 1, 16.

Four reasons may be assigned for glorying in the gospel. These are:

I. Its nature. It is the good news of salvation through Jesus Christ. It is the word of truth; it is the word of reconciliation.

II. It is an exhibition of God's power. Rome boasted of her power, as Greece boasted of her wisdom. Rome was then the mistress of the world. Paul would have the church in Rome know that there was a higher power in the universe, a power that shattered Rome later on. Byron wrote of her in these lines,

"The Niobe of nations, there she stands,
Childless and crownless in her voiceless woe;
An empty urn is held within her withered hands,
The holy dust is scattered long ago."

III. It is God's power unto salvation. Christ came to seek and to save the lost. He is the Savior of the world. He is able to save to the uttermost all who come to God through Him. He saved Saul of Tarsus and made him the most eminent Christian of his time, if not all time. It is said of some who had been thieves, covetous, drunkards, revilers, extortioners, that they were washed, they were sanctified and justified by the Lord Jesus and by the Spirit of our God.

IV. Its range. It is able to save every one that believeth. That is the only qualification mentioned. One does not have to be learned or rich or wise or decent, all that is necessary is that he be a believer.

Because of what the Gospel is and does Paul did more than glory in it; he preached it wherever he could find a soul willing to listen. He preached it in many of the great centers of population of the Empire. He was ready to preach it in Rome. His aim was to preach it where Christ had not been already named, that he might not build upon another man's foundation.

Every Christian to-day has as many reasons for glorying in the gospel as Paul had, and as many reasons for doing as much as in him lies to preach the gospel in all creation under heaven as Paul had.

HOW TO PUT ENTHUSIASM INTO YOUR MARCH OFFERING.

1. Begin to prepare early—very early.
2. Put the cause on a high plane—very high.
3. Be generous in your own giving—very generous.
4. Give prayer a large place—very large.
5. Fill your mind full of facts—very full.
6. Speak with a warm heart—very warm.

Stories for Missionary Sermons.

A TRUSTING CHILD.

In reply to the oft-repeated inquiry as to whether the religion of Christ is real to those of non-Christian lands, this story of a Chinese child who had learned to love Jesus would seem sufficient testimony: She was but nine years old, this little girl, when she became very ill. One night she wakened the family and told them she was going away very soon. She said: "I don't want you to grieve, for I am going to a happy place. I will soon be with Jesus." Then she turned to a woman in the room who had but lately lost her little boy and said, "When I get to heaven I will find your little one and take care of him until you come." Her religion was very real to her.

"YOUR SORROW SHALL BE TURNED TO JOY."

A heathen Chinese woman had lost her husband and all her five sons. Nothing one could imagine can be a greater calamity to a Chinese woman than this. When such a thing comes, the usual course is simply to abandon oneself to grief and tears. Many women cry themselves almost blind. One day this woman passed by a Christian chapel. She went in and sat down. The evangelist was preaching from the text, "Your sorrow shall be turned into joy." The woman said to herself, "If there is a God who can do that, I want Him to do it." She went back home and began to pray daily this one petition, "Lord, turn my sorrow into joy." At the end of a month she came again to the chapel to declare her intention to henceforth worship that God who had literally answered her prayer—for her grief was gone and into her heart had come a marvelous peace and joy.

ARE THEY SINCERE?

Sometimes a thoughtless person will make the remark that people of heathen lands are not sincere in their acceptance of Christianity. Over in our church at Bolenge, Africa, a woman who had been a member for some little time and in whose life one might daily see the fruits of the Spirit, was stricken with sleeping sickness. She was told that she had it, and knew just what she might expect in the progress of the disease. One time the missionary was passing her house. Hearing a voice as of one in sorrow or pain, he stopped a moment and listened. She was talking to God, saying: "O, my Father in heaven! Thou hast said that I must die, and Thy will be done. But there is one thing I want to ask of Thee. When my mind goes away with this sickness, don't, O don't let me bring disgrace on the name of Thy Son by cursing Him or denying His words." Then came the weeks when she was wholly without reason and lay babbling and raving, as those affected with the disease always do. Finally, they came running to the house of the missionary to say that the end had come. Hurrying to her house, they found her with her head on her husband's knee. Just at the last her mind came back and, looking up into her husband's face, she said, "I've been crazy, haven't I?" "Yes," he replied, "you've been crazy a long time." "Have I cursed my Saviour? Have I denied Him?" "No," came the answer, "you never have." Then over her face came the "light that never yet was on sea or land," and she said, "All right, I'm going home."

FUTILE PRAYERS.

An old woman came into the chapel at Wuhu, China, one afternoon. The missionary was talking about the one true God, who answered prayers. Idols, he said, being made of wood and stone, could not hear prayers. Before he could go farther, the old lady spoke right out loud, "Yes, that is true." Then, pointing to a huge bump on her head, she said: "Do you see this? I have been bumping my head against idols for two weeks, praying for the life of my grandchild, who has the smallpox. They have not heeded it." That was the beginning of Mrs. Sung's attendance at the chapel. She asked for baptism after awhile. The one thought had gripped her life—that God hears and answers prayer.

WHY WE LOVE THEM.

During the visit of our Commission to the Far East, while traveling from Manila to Vigan, accompanied by Dr. Lemmon, a woman came up to the doctor and greeted him with such a demonstration of joy that the other members of the party were interested to know the reason. It seemed that at one time the woman had been dangerously ill. Her people, who were Catholics, but who also held to many pagan customs, called in the priest, and when he could not bring relief, resorted to all the old superstitions of the mountain tribes. Finally, when it seemed she would die, a missionary in the village was called, who told the woman's people that her only hope was to get her to the hospital at Manila. So she was placed in a blanket and with her husband took the long day's journey to the city. There Dr. Lemmon, through an operation, relieved her. While in the hospital, both the woman and her husband became interested in the chapel service, and before leaving asked to be baptized.

As Dr. Lemmon bade this woman good-bye, she seized his hand, covered it with kisses, and with tears running down her cheeks thanked him for healing her body and leading her soul to Christ.

"Do you wonder," said the doctor, "that we love these people?"

HOW A WELL PREACHED THE GOSPEL.

Our missionaries who go to heathen countries have to use many means in reaching the people with the gospel. In most lands the natives cannot read and write, and have very few of the advantages which belong to our Christian country. John G. Paton was the hero-missionary of the New Hebrides Islands in the South Seas. The people were savages, wore very little clothing, and lived in a terrible state of sin. Mr. Paton had a hard time at first in getting the people to believe that he had a message from God. Finally the water supply ran out on the island because of lack of rain. The natives had never seen a well. Paton proceeded to dig one, and the digging of this well was really the beginning of the conversion of the people. On beginning the well, Paton told the chief that he believed God would give them rain from the hole in the ground. The only fresh water the natives had ever had was that caught when it rained. When Paton made this statement great excitement prevailed. The chief and others declared that if Paton could bring rain from the hole in the ground, his must be the true God. Finally the missionary, by digging to some depth, found a spring of living water. The effect upon the people was wonderful. The old chief asked the privilege of preaching a sermon at the Sunday services upon the well. This he did, emphasizing his earnest appeal by excitedly swinging his tomahawk. In the midst of his sermon he cried: "People of Aniwa, the world is turned upside down since the word of Jehovah came to this land. Who ever expected to see rain come up through the earth? From this day I must worship Him who has opened up for us this well and who fills it with rain from below." During the week following this remarkable sermon great heaps of idols were burned in front of Paton's house. The Christian teaching grew apace, and before many years there was not a heathen left on the island.

THE GOSPEL THROUGH A BRACE AND BIT.

One of our missionaries in China was one day boring some holes in a box in his mission yard. A Chinese carpenter happened by and was very much interested in the curious tool which the American missionary was using. With great wonder and admiration he saw the foreigner with one end of the brace against his chest and turning the instrument with his hand, rapidly pushing a clean-cut round hole through the board. The Chinese carpenter had never seen anything like this before. A bit or augur was unknown in China until the missionaries came. This Chinaman and his ancestors had always made a hole in a board with a chisel. When the missionary had finished the

task, the Chinaman with great courtesy asked if it was possible to secure some of these wonderful tools. The missionary replied that he would gladly send to America and secure a brace and some assorted bits for the Chinese carpenter. The Chinaman was much pleased and secured the money with which the missionary sent to America and got the tools. The man received them with great delight and for several days amused himself by boring round holes in almost everything he could find. But the missionary did not allow his interest in the Chinaman to end with the tools. The two men soon became close friends and the Chinaman regularly attended the services of the mission. Within a few months the missionary had reached his heart with the brace and bit, and had baptized him into the Christian life. Now this man is one of our best native evangelists in China, preaching the gospel continually.

THE FAITHFULNESS OF LIVINGSTONE'S BODY SERVANTS.

David Livingstone was one of the greatest heroes of missionary history. He spent thirty-two years in the heart of Africa trying to overcome the terrible slave trade and lead the savage natives to be Christians. He was a medical missionary and, while teaching the people, also healed their diseases. During his last years in Africa he had several very faithful servants, who helped care for him. After spending this long period in missionary work, undergoing terrible suffering and sacrifices, he found himself one night in the village of Ilala, in Uganda. He was very tired and sick, and his servants put him to bed in a little hut. In the morning they found him kneeling in the attitude of prayer by his cot with his head buried upon the pillow. On examination they found he was dead. His body servants embalmed the body in their crude, native fashion, wrapped it carefully in native cloth and reeds, and carried it more than eleven hundred miles on their shoulders to the coast. They endured great hardship and suffering as they tramped through the jungles and swamps, but they never halted until they had reached the coast and put the body on board an English vessel.

DAMARU, THE ORPHAN BOY.

During the great famine in India fifteen years ago, one of our missionaries at Damoh picked up a starving orphan boy one morning. His father and mother had died of starvation, and his own body was reduced to a mere skeleton, and he was unable to walk. He was put with the other four hundred boys that had been picked up during the dreadful famine and was carefully nursed back to strength. Damaru's ancestors were of the lowest class in India. They were beggars and outcasts, but this boy was bright and began to make splendid progress in the school. He developed into a broad-shouldered, muscular lad, and within a short time became a member of the church. In a few years he was president of the great Christian Endeavor Society at Damoh, and then he decided to become a minister of the gospel. He was sent to our Bible college in India and graduated some years ago with honors. He is now pastor of one of our native churches in India. He was a poor, little, starving skeleton that morning when the missionary picked him up. He did not look very promising, but the influence of the missionaries, the church, and the Bible college had made of him a splendid evangelist and preacher. This is the kind of work the missionaries are doing, and this incident certainly answers the question as to whether foreign missionary work pays or not.

A GOOD INVESTMENT

Cost of F.C.M.S. Hospitals $42,500

Receipts Last Year $19,261

AN INCOME IN A SINGLE YEAR EQUAL TO ONE HALF THE ORIGINAL INVESTMENT.

Rivets for Missionary Sermons.

Less than one-half the population of the world has thus far heard the gospel.

One-half the world cannot read; one-half the world has no physicians; one-half the world has not heard Christianity.

When a man begins to mass wealth it is always a question as to whether God is going to gain a fortune or lose a man.

There is more suffering in each of the heathen lands to-day than there is suffering caused by the war in European lands.

If the nations of Europe had evangelized for Christ instead of colonizing and conquering for themselves there would not have been a European war.

In the European war there have been 10,000,000 casualties in the last two years, but 25,000,000 heathen people die every year who have never heard of Christ.

The present world crisis is so great that we would be justified in mortgaging every church building in America in order to immediately evangelize the world.

This great war has emphasized the necessity of religion in a remarkable way. It has proven that nothing elsè can be substituted for the uplift and unity of the race.

Assuming that the Lord expects of our Protestant churches as much as he demanded of the ancient Jews, American Christians have robbed him of $350,000,000 this last year.

There are 40,000,000 men either engaged in war or the direct work of war in Europe, but there are twenty-five times that many in the heathen world who have never heard of Christ.

When we celebrate the securing of our $6,000,000 in the Men and Millions Campaign, there isn't a missionary in all the world who will not lift up his voice in praise and thanksgiving to God.

In Africa, with its 150,000,000 of people, the two great missionary religions of the world are contesting for its people. Are we going to allow Mohammedanism to outrun Christianity in Africa?

American churches have sent out 10,000 Protestant missionaries, one for every 2,400 of their present membership. We ought to have 25,000 missionaries, approximately one for every 1,000 members.

If the church had spent in educating and evangelizing Mexico one tenth of what our government has spent in recent months for military purposes on its borders, our present Mexico problem would never have arisen.

Last year in India the Methodists refused to receive into church membership 150,000 people because these people offered themselves in masses. They were ignorant and there were not sufficient workers to care for them.

It is impossible to state which is the most needy field in the world. The time is so opportune and conditions so peculiar in all the great mission fields that to discriminate between the immediate need of either of these is impossible.

In China, Sherwood Eddy in his recent campaign spoke to an average of three thousand students a day. After his campaign was finished, eighteen thousand of these had signed cards expressing their desire to carefully study Christianity.

If we should put our foreign missionary work on the war basis which Canada has adopted, and send out as many missionaries as they have soldiers in proportion to their population, that would mean 68,000 foreign missionaries for the Disciples of Christ alone, and the United States would have to send one million missionaries.

The Disciples of Christ have a million and a quarter membership and two hundred and seventy missionaries. The United Presbyterians have one hundred and sixty thousand members and two hundred and seventy missionaries. If we were on the same missionary basis that they are we would have twenty-five hundred foreign workers, or almost ten times our present number.